











This Volume was presended to Betry Smith by his Friend Mr Nobert Johnson Jan 29 1002







LESSONS

Robert Johnson

Y O U T H,

SELECTED

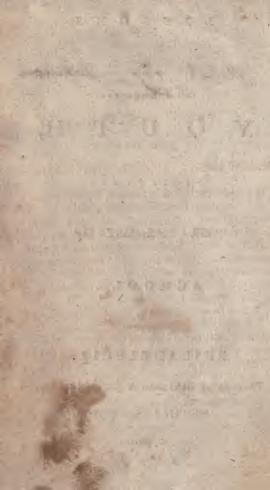
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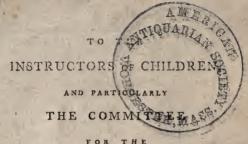
SCHOOLS.

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MANAGEMENT OF WEST-TOWN SCHOOL.

T HIS Selection was made fome few years fince in London, with a view to the Improvement of Youth .- As the Compiler frequently heard a complaint, "that notwithftanding many books were published for the instruction of Children, most, or all of them, contained pieces which were of a contrary nature to the Christian life, and militating against a guarded education."

It has fince underwent fome alterations by a few Friends of Philadelphia, who have had confiderable experience in the tuition of Children, and is now submitted to your consider-

ation.

Philadelphia, 5th Me. 3d, 1799.

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LESSONS

FOR

YOUTH.

LESSON I.

OF GOD AND HIS ATTRIBUTES.

HERE is but one God. He made the heaven and heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein. He said, let them be, and it was so. He hath stretched forth the heavens, and laid the foundation of the earth.

He hath shut up the sea as with doors, and said, hitherto shalt thou come and no surther, and here shalt thy proud waves be stayed. The Lord is an invisible Spirit, in whom we live, and move, and have our being. He is the sountain of life.

He preserveth man and beast. He giveth food to all slesh. In his hand is the foul of every living thing, and the breath of all

mankind.

The Lord maketh poor and maketh rich. He bringeth low and lifteth up. He killeth and maketh alive. He woundeth and healeth; and not a sparrow falleth to the ground without him. He appointeth the moon for seasons, and the sun knoweth his going down.

He thundereth with his voice, and directeth it under the whole heaven, and his lightning unto the ends of the earth. Fire and hail, fnow and vapour, wind and storm, fulfil his word. The Lord is King for ever and ever, and his dominion is an everlasting

dominion.

LESSON II.

OF AFFECTION AND DUTY TO PARENTS.

ROM the creatures of God let man learn wisdom, and apply to himself the instruction they give. Go to the desert, my son, observe the young stork of the wilderness, let him speak to thy heart; he beareth on his wings his aged sire, he lodgeth him in safety, and supplieth him with food.

The piety of a child is sweeter than the incense of Persia; yea, more delicious than odours wasted from a field of Arabian spices, by the gentlest gales. Be grateful then to

thy father, for he gave thee life; and to thy

mother, for the fustained thee.

Hear the words of his mouth, for they are fpoken for thy good; give ear to his admonition, for it proceedeth from love. He hath watched for thy welfare, he hath toiled for thy ease: do honour therefore to his age, and let not his grey hairs be treated

with difrespect.

Also, forget not thy helpless infancy, nor the frowardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life. So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with silial love.

LESSON III.

OF CAIN AND ABEL.

AIN and Abel, the two first sons of Adam and Eve, pursued very different employments. Abel was a keeper of sheep; but Cain was a tiller of the ground. Their tempers were as different as their occupations. Abel was a lover of rightcousness. Cain was obstinate and wicked; neither fearing God nor loving man.

It was usual, even in the infancy of the

world, to prefent oblations to God, the giver of every good gift. When, therefore, the two brothers brought their offerings, the facrifice of Abel, on account of his piety and goodness, was more acceptable to God than the offering of Cain.

Instead of reforming his behaviour and temper, he grew worse and worse. He hated his brother more and more. At length his malice and anger became so violent, that he "rose

up against Abel and slew him."

The Lord also condescended to reason with Cain, and to assure him, that if he would be good and righteous, he and his

offerings should likewise be accepted.

He flattered himself that there was no witness of his guilt, and that no one would know it. But there is no safety, except in innocence and virtue. Wherever we are, and whatever we do, we are under the immediate eye of God.

The Almighty Judge was a spectator of the crime, and afterwards expostulated with him: "Where is Abel, thy brother? What hast thou done? The voice of thy brother's blood crieth from the ground." He then pronoun-

ced judgment upon the murderer.

In confequence of which, Cain removed with his wife and children from his habitation; and, having wandered from place to place, "as a fugitive and vagabond," at length fettled in the land of Nod. He however ftill carried the mark of his guilt along with him. He was vexed with the horror of conscience within and calamities without.

He walked upon earth a woful fpectacle, labouring under the diftemper of a wounded

fpirit, which no medicine can cure.

Let us guard carefully against the first appearance of hatred and malice, lest they should increase upon us by degrees, and hurry us into the most shocking excesses. "An angry man stirreth up strife, and a furious man aboundeth in transgressions."

LESSON IV.

RELATIVE DUTIES.

THE happiness of parents is so connected with the goodness of children, that, if they are undutiful, negligent, and wicked, it will make their parents miserable. And can ye, my young friends, bear the thought of making those unhappy, whose sole aim in life is to promote your felicity?

Can ye receive with fullenness that advice,

Can ye receive with fullenness that advice, which is designed entirely for your good? Do not they provide for all your wants? And are ye not indebted to their kindness, for your food, your clothing, and every convenience

which ye enjoy?

Obedience to your parents is one of the first duties ye can perform in life, and is the only

return ye can make for those continual favours, which ye daily receive.

As human nature is fubject to many wants, the Almighty has ordained that we should live together, and that numbers, by helping each other, should procure those conveniencies, which no man alone could obtain.

Every person, therefore, has some duties to perform, which are known by the name of social duties; because, if it were possible for us to live quite alone, those duties could not be exerted.

For, had we no parents, we could not obey them; had we no brothers or fifters, we could not love them; had we no friends or infructors, we could not be thankful and attentive to them; and, if we knew no perfons, who were poor and wretched, we could not be kind and charitable.

LESSON V.

THE SPRING.

OME, let us go forth into the fields, let us fee how the flowers spring, let us listen to the warbling of the birds, and seat ourselves upon the bank, viewing the verdure of the new grass.

When winter is over and gone, the buds come out upon the trees, the crimfon bloffoms

of the peach and the nectarine are feen, and

the green leaves sprout.

The hedges are bordered with tufts of primrofes, and yellow cowflips that hang down their heads; and the blue violet lies hid beneath the shade.

The young goslings run upon the green, when they are just hatched; their bodies are covered with yellow down; the old ones hifs

with anger, if any one comes near.

The hen fits upon her nest of straw, she watches patiently the full time, then she carefully breaks the shell, and the little chickens come out.

The young lambs may be feen in the field, they totter by the fide of their dams, their weak limbs can hardly support their weight; but in a little time they skip about. But, if they fall, it is upon a carpet of foft grass, on which they may feed in fafety.

The butterslies flutter from bush to bush,

and open their wings to the warm fun.

The young animals of every kind are fporting about, they feem happy in their fituation, they are glad to be alive. If they could speak, they would praife him who made them. The birds can warble, and the young lambs can bleat; but we can open our lips and ought to fpeak thankfully of all our Creators goodness.

The trees that bloffom, and little lambs that skip about, if they could, they would say how good he is; but they are dumb, let us there-

fore fay it for them.

LESSON VI.

PROVIDENCE OVER ALL.

EHOLD the shepherd of the flock, he taketh care for his sheep, he leadeth them among clear brooks, he guideth them to fresh pasture; if the young lambs are weary, he carrieth them in his arms; if they wander, he bringeth them back.

But who is the shepherd's shepherd? who taketh care for him? who guideth him in the path he should go? and if he wander, who

shall bring him back?

God is the fhepherd's fhepherd. He is the fhepherd over all; he taketh care for all; the whole earth is as his fold; we are all his flock; and every herb, and every green field, is the

pasture which he hath prepared for us.

The mother loveth her little child; she bringeth it up on her knees; she nourisheth its body with food; she feedeth its mind with knowledge: if it is sick, she nurseth it with tender love; she watcheth over it when asleep; she teacheth it how to be good; she rejoiceth daily in its growth.

But who is the parent of the mother? who nourisheth her with good things, and watcheth over her with tender love, and remembereth her every evening and morning? whose arms are about her to guard her from harm? and if

the is fick, who shall heal her?

God is the parent of the mother; he is the parent of all, for he created all. All the men, and all the women, who live in the wide world, are his children; he loveth all, he is good to all.

God is our shepherd, therefore we will follow him: He is our father, therefore we should love and obey him: He is our king, therefore we should honour him, by being

faithful to his laws.

LESSON VII.

ON CRULLTY TO INSECTS.

ACOBUS indulged himself in the cruel entertainment of torturing and killing slies. He tore off their wings and legs, and then watched with pleasure their impotent efforts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death. His brother remonstrated with him in vain on his barbarous conduct.

He could not perfuade him to believe that flies are capable of feeling, and have a right, no less than ourselves, to life, liberty, and enjoyment.

The figns of agony which, when tormented, they express by the quick and various

contortions of their bodies, he neither under-

stood nor would attend to.

Alexis had a microscope, and he defired Jacobus one day to examine a most beautiful and surprizing animal. Mark, said he, how it is studded from head to tail with black and filver, and its body all over beset with the most curious brissles!

The head contains a pair of lively eyes, encircled with filver hairs; and the trunk confifts of two parts which fold over each other. The whole body is ornamented with plumes and decorations of beautiful appearance.

Jacobus was pleafed and aftonished with what he faw, and impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier, and when offered to his naked eye, it proved to be a poor fly, which had been the victim of his wanton cruelty.

LESSON VIII.

REMARKABLE ACCOUNT OF A LION AND A DOG.

I T was customary for those, who were unable to pay fixpence for the fight of the wild beasts in the Tower, to bring a dog or a cat for the beasts, in lieu of money to the keeper.

Amongst others, a man had brought a pretty

black spaniel, which was thrown into the cage of the great lion. Immediately the little animal trembled and shivered, crouched and threw itself on its back, put forth its tongue, and held up its paws, as if praying for mercy. In the mean time, the lion, instead of de-

In the mean time, the lion, initead of devouring it, turned it over with one paw, and then turned it with the other. He smelled to it, and seemed desirous of courting a farther

acquaintance.

The keeper, on feeing this, brought a large mess of his own family dinner. But the lion kept aloof, and refused to eat, keeping his eye on the dog, and inviting him as it were to be his taster.

At length, the little animal's fears being fomewhat abated, and his appetite quickened by the fmell of the victuals, he approached flowly, and with trembling, ventured to eat.

The lion then advanced gently, and began to partake, and they finished their meal very

quietly together.

From this day a first friendship commenced between them, consisting of great affection and tenderness on the part of the lion, and of the utmost considence and boldness on the part of the dog; insomuch that he would lay himself down to sleep, within the sangs and under the jaws of his terrible patron.

In about twelve months the little spaniel sickened and died; for a time the lion did not appear to conceive otherwise than that his fa-

vourite was afleep. He would continue to finell at him, and then would fir him with his nofe, and turn him over with his paws.

But, finding that all his efforts to awake him were vain, he would traverse his cage from end to end with a swift and uneasy pace. He would then stop, and look down upon him with a fixed and drooping regard; and again lift his head, and roar for several minutes, as the found of distant thunder.

They attempted, but in vain to convey the carcase from him. He watched it continually, and would suffer nothing to touch it. The keeper then endeavoured to tempt him with a variety of food, but he turned from all that

was offered, with loathing.

They then put several living dogs into his cage, which he tore in pieces, but left their members on the stoor. His passions being thus inflamed, he would grapple at the bars of his cage, as if enraged at his restraint from tear-

ing those around him to pieces.

Again, as quite spent; he would stretch himself by the remains of his beloved affociate, lay his paws upon him, and take him into his bosom; and then utter his grief in deep and melancholy roaring, for the loss of his little playfellow, his late friend, the only companion of his den.

For five days he thus languished, and gradually declined without taking any fustenance or admitting any comfort; till, one morning,

he was found dead, with his head reclined on the carcafe of his little friend. They were

both interred together.

N. B. There is now in the Tower of London, a little dog, that has for some years lived in great friendship with a lioness, in her den.

LESSON IX.

THE CARE WHICH PROVIDENCE TAKES OF ANIMALS DURING THE WINTER SEASON.

OWEVER wonderful the prefervation of human creatures may be, we can fay with truth, that the care of Providence towards animals, is still a greater proof of wif-

dom, power, and goodness.

That the prodigious number of animals which our globe contains, should find food or habitation in summer is not surprising, because all nature is then disposed to concur towards that end. But that, in winter, the same number of creatures, those millions of quadrupeds, of reptiles, of birds, of insects, and of sishes, should continue to exist, is a circumstance which must excite our admiration.

Nature has provided most animals with a covering, by means of which they can bear the cold, and procure themselves food in winter as well as in summer. The bodies of wild beasts, which inhabit forests and deserts, are so formed, that their hair falls off in summer,

and grows again in winter, till it becomes a fur, which enables the animal to endure the most fevere cold.

Other kinds of animals find an afylum under the bark of trees, in old crevices, in hollows of rocks and caves, when the cold obliges them

to quit their fummer dwelling.

It is there, that some carry beforehand the food which is to serve them, and thus live on what they have gathered in the summer; others pass the winter in prosound sleep. Nature has given to several forts of birds an instinct, which prompts them to change place at the approach of winter.

They are feen flying in great numbers intowarmer climates. Several animals, who are not deligned for travelling find, notwithstanding, their wants supplied in this season. Birds know how to find out insects in moss, and in the crevices of the bark of trees. Several kinds of quadrupeds carry provision in summer

into caves, and feed on it in winter.

Others are obliged to feek their fublifience under the fnow and ice. Several forts of infects, in winter confined to marshes and frozen rivers, are deprived of food for that time, and still preserve life. Perhaps, also, many means, made use of by Providence for the preservation of animals, are yet concealed from us.

From the elephant to the mite, all animals owe to him their dwelling, their food and their life; and even where nature herfelf feems

barren of refources, he finds means to make

amends for her poverty.

Let this confideration strengthen our confidence in God. How can anxiety, care, or anguish, get access into our hearts, or make us despair of being preserved during the winter? That God, who provides for the animals, will not forsake mankind.

He who shows himself so great in smaller objects, will be still greater in the more important. He who provides a covering for animals, will be able to clothe us. He who points out to them a retreat in the caves of the mountains, will find for us an asylum to pass our days in quietness. He who has prepared for them, even under the snow and ice, their proper food, will be able to provide for us in the most critical seasons.

In fine, let these reslections lead us to imitate, as much as our faculties will permit, the generous care of Divine Providence, in contributing to the preservation and happiness of our fellow-creatures, and even to the welfare

of every living animal.

To be cruel towards animals, to refuse them food and convenience, is to act manifestly contrary to the will of our common Creator, whose beneficent cares extend even to those

what you sure to find a with the way

beings which are inferior to us.

LESSON X.

HISTORY OF JOD.

TOB, who lived in the eastern land of Uz, was a person of exalted rank. His substance and possessions were very great; but he was more distinguished and honoured for his piety and benevolence. He had seven sons and three daughters.

In the history of this good man, Satan is represented as suspecting his sincerity, and alledging, that, if he were deprived of his fortune and health, his temper and conduct

would change with his circumstances.

Permission, therefore, was granted by the Almighty, for the trial of his integrity, and accordingly afflictions were heaped upon his head. He became as remarkable for calamity

as he had been for prosperity.

His oxen and camels were taken away by robbers; his sheep were consumed by lightening; and his children overwhelmed by a house blown down by a whirlwind. He himself was seized with a violent distemper, which overspread his body from the crown of his head, to the sole of his foot.

His friends concluded, from his uncommon calamities, that he was a great finner and hypocrite, and advised him to confess his guilt. Job acknowledges that he was not infallible

and free from common failings, and that confequently he ought to be humble and submiffive under the hand of God.

He infifts, however, that he was honest and fincere in the discharge of his duty, and appeals, in vindication of it, from the false judgment of men to the unerring judgment of God.

He afferts, that there is little or no difference between the good and the wicked, in the external administration of Providence; that both are liable to the same misfortunes, and often involved in one common ruin. This fully proves, that there must be a future state, in which the righteous, who suffer here, will be signally rewarded.

At length, in order to determine the debate, the Unerring Judge himself is represented as interposing, to shew how unable men are to explain the ways and designs of Heaven, and to declare in favour of Job against the opinion of his friends. "Ye have not spoken of me the thing that is right, as my servant Job

hath."

He then put an end to his fufferings, bleffed him with a numerous offspring, and "gave him twice as much wealth as he had before;" fo that the latter end of his life was more proiperous than the beginning.

We should learn from the history of Job, not to judge and condemn others, because they are poor or fick, or under any calamity. Afflictions are no proof of a person's being wicked and forsaken by God. "Whom the Lord loveth he chasteneth, and scourgeth eve-

ry fon whom he receiveth."

The example of Job teacheth us to employ ourselves and our wealth in doing good to others according to their various necessities. He was eyes to the blind and feet to the lame, a father to the poor, a refuge to the stranger, the defender of the oppressed, the comforter of the widow, and the protector of him that had none to help him. They who are rich in this world, should be "rich in good works, ready to give, glad to destribute."

It teacheth us also, in all our afflictions, to be resigned to the will of our heavenly Father, and to rely upon him with full trust and considence. "What," says Job, "shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away: Blessed be the name of the

Lord!"

LESSON XI.

THE WORKS OF NATURE PRAISE THEIR MAKER.

AKE up a handful of the fand, and try

1 to number the grains of it.

Let us try if we can count the blades of grass in the field, or the leaves on the trees.

The thiftle is armed with fhort prickles; the

mallow is foft and woolly.

The hop layeth hold with her tendrils, and claspeth the tall pole; the oak hath firm root in the ground, and resisteth the winter storm.

The daify enamelleth the meadows, and groweth beneath the foot of the passenger: the tulip requireth a rich soil, and the careful hand of the gardener.

The iris and the reed fpring up in the marsh: the rich grass covereth the meadows; and the purple heath flower enlivementh the waste-

ground.

The water-lilies grow beneath the stream; their broad leaves float on the surface of the water: the wall-flower takes root between the hard stone, and spreads its fragrance amongst broken ruins.

Look at the thorns that are white with bloffoms, and the flowers that cover the fields, and the plants that are trodden in the green path. The hand of man hath not planted them; the fower hath not feattered the feeds from his hand, nor the gardener digged a place for them with his spade.

Some grew on steep rocks, where no man can climb: in shaking bogs and deep forests, and desert islands: they spring up every where, and cover the bosom of the whole

earth.

Who causeth them to grow every where, and bloweth the seeds about in winds, and

minch them with the mould, and watereth them with foft rains, and cherisheth them with dews? Who fanneth them with the pure breath of Heaven; and giveth them colours and smells, and spreadeth out their thin transparent leaves?

How doth the rose draw its crimson from the dark brown earth, or the lily its shining white? How can a small seed contain a plant? How doth every plant know its season to put forth? They are marshalled in order: each one knoweth his place, and standeth up in his own rank.

The fnow-drop and the primrose haste to lift their heads above the ground; when the spring cometh, they put forth their beauty. The carnation waiteth for the full strength of the year; and the hardy laurustinus cheereth the winter months.

winter months.

Every plant produceth its like. An ear of corn will not grow from an acorn; nor will a grape-stone produce cherries; but every one

springeth from its proper seed.

Who preferveth them alive through the cold of winter, when the fnow is on the ground? Who faveth a fmall feed, and a little warmth in the bosom of the earth, and causeth them to spring up afresh, and sap to rise through the hard sibres?

The trees are withered, naked and bare; they are like dry bones. Who breatheth on them with the breath of spring, and they are covered with verdure, and green leaves fprout from the dead wood?

Lo, these are a part of his works, and a little

portion of his wonders.

There is little need that I should tell you of

God, for every thing speaks of him.

Every field is like an open book; every painted flower hath a leffon written on its leaves.

Every murmuring brook hath a tongue; a

voice is in every whifpering wind.

They all speak of him who made them; they

all tell us, he is very good.

We cannot see God, for he is invisible; but

we can fee his works every where.

They that know the most, should praise him the best; but which of us can number half his works?

LESSON XII.

A CHARACTER.

"DOG," fays one of the English poets, is an honest creature, and I am a "friend to dogs." of all the beasts that graze the lawn or hunt the forest, a dog is the only animal, that, leaving his fellows, attempts to cultivate the friendship of man.

To man he looks, in all his necessities, with a fpeaking eye for assistance; exerts for him all the little service in his power with cheerfulness and pieasure; for him bears famine and fatigue with patience and refignation.

Studious to please, and fearing to offend, he is still an humble, steadfast dependent; and

in him alone, fawning is not flattery.

By him the midnight robber is kept at a distance, and the thief is often detected. The poor man finds in his dog a willing affiftant, eager to leffen his toil, and content with a very fmall retribution.

How unkind, then, to torture this faithful creature, who has left the forest to claim the protection of man! How ungrateful a return

to the trusty animal for all its services.

Some few years ago, a ship was launched at Ipswich, in Suffolk, and going off the stocks fooner than was expected by the people on board, feveral persons were thrown into the water; fome boats were quickly employed to fave the people, though they could not give immediate affistance,

But a large Newfoundland dog, feeing their fituation, rushed into the water, and swimming for their relief, towed first one and then another out of the deep into the shallow water, and by this means faved the lives of feveral men and women-though fome were drown-

ed for want of timely affiftance.

LESSON XIII.

THE SLOTH.

THE Sloth is a creature fo ill formed for moving, that it can scarcely advance more than a few paces in the course of a week. It has, indeed, so little desire for changing its place, that it never thinks of going in quest of food, till forced by the severe calls of hun-

It lives upon the leaves, fruit, and the flowers of trees, and often on the bark itself, when nothing else is left for it to subfift on. As it requires a great deal of food for its support, for the most part, it strips a tree of its verdure in less than a fortnight; and being then left without food, it drops down like a lifeless mass, from the branches to the ground.

After being some time in a torpid state, it prepares for a new journey to some tree not far off, to which it crawls fo flowly, that one can hardly perceive it move. Having at length, reached the spot, it ascends the trunk, and devours whatever it can find on the

branches.

By gnawing the bark also, it soon destroys the life of the tree; and thus the fource is lost from which it drew its support. This strange creature, which feems to lead a very wretched life, may ferve as a just emblem of the sloth-

C 2

ful, who fpend their time in doing nothing, while they ought to be feeking for those comforts which render mankind happy.

LESSON XIV.

THE BLESSINGS GRANTED TO US BY GOD IN WINTER, AND TO WHICH WE PAY TOO LITTLE ATTENTION.

I F we were to examine the works of creation more attentively than we generally do, we should find at this season many reasons to rejoice in the Creator, and to praise the wonders of his wisdom.

Few, without doubt, are so insensible as not to feel emotions of pleasure and gratitude, when beautious nature displays the rich blessings of Providence in spring, summer or autumn.

But even hearts the fullest of sensibility, are rarely excited to the sensation of warm gratitude, when they see the trees stripped of their fruit, and the fields without verdure; when the bleak wind whistles round their dwelling; when a chilling cold comes to freeze the earth and its inhabitants.

But is it certain that this feason is so deprived of the bleffings of heaven, and of what is sufficient to kindle gratitude and piety in the heart of man? No certainly. Let us only accustom ourselves to be more attentive to the

works of God, more touched with the many proofs of his goodness towards us, and we shall find opportunities enough, even in win-

ter, to praise our benefactor.

Consider how unhappy we should be, if, during violent cold, we had neither wood for fire, nor clothes to keep us warm. With what goodness the Lord prevents our wants, and furnishes us (even in the season the most void of resources) with the necessaries and conveniencies of life.

If it were given to mortals to know the chain of every thing in nature, how great would be our admiration at the wifdom and goodness of its Author! But however incapable we are of forming to ourselves an idea of the whole of his works, the little we understand gives us sufficient reason to acknowledge, that his government is infinitely wise and beneficent.

Winter belongs to the plan he has formed. If this feason did not exist, the spring and summer would not have so many charms for us, the fertility of our lands would much diminish, commerce would be at an end in many provinces, and part of the woods and forests would have been created for no purpose.

Confidered in this light, winter is certainly very useful, and supposing even that its advantages were not so apparent, it should be sufficient for us to reslect, that winter is the work of the Creator, as well as fpring and fummer, and all which comes from him must be for the best.

LESSON XV.

INDUSTRY.

"He who does not bring his fon up to fome business, makes him a thief." Idleness they look on as the ground of all evil, whether public or private; for, the mind of man will be employed, and, rather than do nothing, it will work mischief.

The Parthians were fuch enemies to idleness, that they 'did not fuffer their children to eat till they had gone through some exercises, or done something which might contribute to the health of their bodies or improvement of their

minds.

Solon introduced a fevere law into his commonwealth against idleness, and the judges were very vigilent in enquiring into the life and manners of every particular subject, and in seeing this law put in execution, as appears from the following narrative.

"There were at Athens two poor young men, who took pleasure in reading, in order to acquire wisdom and knowledge. They had no visible means of support, yet they kept up their flesh and colour, looked hale, well, and

in good cafe.

The judges had information given them of the retired life of these two, and that it did not appear they had any thing to maintain them; consequently, as they could not live without sustenance, they must have some clandestine means of subsisting. On this information, the young men were summoned before the judges, and ordered to answer to the charge.

One of the accused said, that little credit was given to what a man could urge in his own defence, because it was natural to think that every criminal would either deny or extenuate the crime he was charged with; and as the testimony of a disinterested person was not liable to suspicion, he desired a certain baker, whom he named, might be summoned, in or-

der to answer for him.

The baker declared, that the young men under examination took it by turns to grind his corn every night; and that, for the night's work, he every morning paid the young man, who ground at his mill, a drachma, or groat, The judges furprifed at their abstinence and industry, ordered a reward of two hundred drachmas to be paid them out of the publick treasury.

How happy would it be for us, if there were laws against idleness, and which should oblige every man to give an account of his time, and be answerable for his way of life! How many cheats and sharpers, who live by defrauding the unwary public, would be obliged to lay aside the name of gentlemen, and work for their livelihood in an honest manner!

LESSON XVI.

JUDGE NOT TOO HASTILY.

IN a corner of a farmer's garden, a nest of ants was one day discovered. These animals, during all the warm and pleasant months of the year, were fully occupied in dragging to their cells all the little seeds and grains of

corn they were capable of collecting.

A bed of flowers happened to be near the habitation of these ants, and was frequented by numberless flies, who diverted themselves in sporting from flower to flower. The farmer's little son, havingly frequently observed the different employments of these animals, and, being young and ignorant, he one day broke out into these expressions:

"Surely these ants are the most simple of all creatures! How they toil and labour all the day, instead of revelling in the warmth of the sun, and wandering from slower to slower, like these slies, who seem to know how to en-

joy themselves !

It was not long after he had made this idle remark, when the weather began to grow very cold, the fun feldom made its appearance, and the evenings were sharp and frosty. This same little boy, walking with his father in the garden at this period of the year, did not perceive a single ant, but observed that all the slies were lying about, either dead or dying.

As he was a good natured youth, he could not help regretting the fate of the unfortunate flies, and asked his father, what was become of the ants he had so often seen on the same spot. His father replied, "The slies, being careless animals, are all dead, because they made no provision against the approach of severe weather.

The ants, on the contrary, have been bufy during the fummer, in laying up a store against the winter, and are now snug in their cells, alive and well. When the warm weathershall return, we may again see them at their labour."

LESSON XVII.

MODESTY.

HO art thou, O Man! that prefument on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wife, is to know that thou art ignorant; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wife in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the great-

est ornament of wisdom.

He relieth not on his own wifdom; he weigheth the counfels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praife, and believeth it not; he is the last in discover-

ing his own perfections.

But behold the vain man, and observe the arrogant: he clotheth himself in rich attire; he walketh in the public street; he casteth round his eyes, and courteth observation.

He toffeth up his head, and overlooketh the poor; he treateth his inferiors with infolence, and his fuperiors in return look down on his

pride and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination: his delight is to hear and to speak

of himself all the day long.

He fwalloweth with greediness his own praise, and the flatterer in return eateth him up.

LESSON 'XVIII.

VEGETABLES WHICH PRESERVE THEIR VER-DURE IN WINTER.

THE earth may now be compared to a mo-ther who has been robbed of those children from whom she had the best hopes. She is defolate, and deprived of the charms which varied and embellished her surface. However, she is not robbed of all her children.

Here and there some vegetables are still to be feen, which feem to defy the feverity of the winter. Here the wild hawthorn shews its purple berries; and the laurustina displays its bloffoms in clufters, crowned with leaves which never fade.

The yew-tree rifes like a pyramid, and its leaves preserve their verdure. The weak ivy still creeps along the walls, and clings immovable, while the tempest roars around it. The laurel extends its green branches, and has loft none of its fummer ornaments.

The humble box shews, here and there, in the midst of the snow, its evergreen branches. These trees, and some others besides, preserve their verdure in the coldest climates, and in the feverest seasons.

They are emblems of the durable advanta-ges which he possesses whose mind is cultivated, and whose temper is fweet and serene. The

splendour of dress, which only dazzles the

splendour.

The most brilliant complexion will fade, and all outward beauty is of short duration; but virtue has charms which survive every thing. The man who fears the Lord, "is like a tree planted by the side of a river.

It grows and flourishes, and its branches extend far off. It bears fruit in due season, and its leaves fade not. It refreshes him who seeks

its shelter, and the traveller blesses it."

What a delightful image is this of a pious man! He borrows not his value from the exterior and arbitrary goods of fortune. His true ornaments are in himself. The storms of adversity may sometimes shake him, but they cannot overpower him; and he soon rises again above the stormy regions.

If he is reduced by misfortune to poverty, he is full rich, in the possession of peace, arising from a good conscience, and the hope of a

bleffed immortality.

This meditation leads me to the idea of a benevolent old man. In the decline of his days, he resembles the plants which preserve their verdure, even in that season of life. How many storms of fortune has he supported with constancy! How many attracting objects has he seen wither! He yet exists, while most of those of his time have disappeared.

A mild cheerfulness is feen in him, the hap-

py remains of his fpring. However wrinkled his forehead may be; whatever ravages the hand of time has imprinted upon his body, he is still adorned with virtues which make amends for the loss of exterior charms.

He grows young again in his children; and his wildom, his integrity, his great experience, ferve still for examples and lessons to all around

him.

As the rose breatheth sweetness from its nature, so the heart of a benevolent man produceth good works. He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbour.

His defire is to do good, and he fearcheth out the occasions thereof; in removing the oppressions of another he relieveth himself. From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.

LESSON XIX.

ANGER.

S the whirlwind in its fury teareth up trees, and changeth the face of Nature, fo the rage of an angry man throweth mischief around him. But think, and reflect on thine own weakness; so shalt thou pardon the failings of others. Indulge not thyself in anger; it is like whetting a fword to wound thine own

breast, or to injure thy friend.

If it be a hard task to rule thine anger, it is wife to prevent it: avoid then those things which may excite thy wrath, or guard thyself against them, when they occur. Harbour not revenge in thy breast: it will torment thy, heart, and pervert thy best thoughts.

Be always more ready to forgive, than to return an offence: he that watches for revenge, lieth in wait again thimfelf, and draweth down mischief on his own head. A mild answer to an angry man, like water cast upon the fire, checketh his warmth, and from be-

ing a foe, he will become thy friend.

Reflect, and think, how few things are worthy of anger, and thou wilt wonder, that any but fools thould indulge it. In folly or weakness it always taketh its rife, but it feldom endeth without forrow. On the heels of folly treadeth shame; at the back of anger standeth remorfe.

LESSON XX.

FILIAL PIETY.

NE of the Roman judges had given up to the triumvir a woman of fome rank, condemned for a capital crime, to be executed in prison. He, who had charge of the execution, in confideration of her birth, did not

immediately put her to death.

He even ventured to let her daughter have access to her in prison, carefully searching her, however, as she went in, lest she should carry

with her any fustenance.

He took it for granted, that in a few days, the mother must, of course, perish for want, and that the severity of putting a woman of family to a violent death by the hand of the executioner, might thus be avoided.

Some days paking in this manner, the triumvir began to wonder that the daughter fill came to visit her mother, and could by no means comprehend how the latter should live

fo long.

Watching therefore carefully what passed in the interview between them, he found, to his great assonishment, that the life of the mother had been all this while supported by the milk of the daughter, who came to the prison every day, that her mother might suck her breasts.

The strange contrivance between them was represented to the judges, who procured a pardon for the mother. Nor was it thought sufficient to give to so dutiful a daughter the forfeited life of her condemned mother, but they were both maintained afterwards by a pension settled on them for life.

What will not filial duty contrive, or what hazards will it not run, if it will put a daugh-

ter upon venturing, at the peril of her own life, to maintain her imprisoned and condemned mother in so unusual a manner! For, what was ever heard of more strange, than a mother sucking the breasts of her own daughter? It might even seem so unnatural as to render it doubtful, whether it might not be in some sort wrong, if it were not, that duty to parents is the sirst law of nature.

LESSON XXI.

THE FIRST LESSON OF CYRUS.

IT is reported of Cyrus, when young, that, being asked what was the first thing he learned, he answered, "To tell the truth;" which is indeed, "though no science, fairly worth the seven."

When the wife men were commanded by the king, to declare what was the firongelt power upon earth, fuch as exceeded even that of the monarch himfelf, they were all at a loss for an answer.

At last the prophet Daniel was consulted, who, being endowed with wisdom from on high, answered, that truth was the strongest; and supported his affertion by such weighty arguments, that nobody couldcontrovert them. Thus his understanding was approved by the Ling, and all the sages were humbled in his presence.

Of all the qualities that adorn the human mind, truth is the most respectable. It is a rich, though a simple ornament; and he who is not possessed of it, let his rank and qualities be what they may, will be for ever despicable

in the fight of the good and wife.

We are naturally led to diflike those who are always intent upon deceiving. Whereas, on the contrary, we make no scruple to conside in those who are sincere, because we know ourselves to be safe in their hand. They will be either constant friends or open enemies; and, even if, through humanstrailty, they are sometimes led into errors, yet their generous acknowledgement of them makes amends, in a great degree, and is a good token of their avoiding them for the future.

Where Truth is found, bright Virtue fill refides,

" And equal justice every action guides.

"In the pu e heart and fpotless mind she reigns,
"And with mild power her happy sway maintains;
"The attribute of God himself co. fest,

"That stamps his image on the human breast."

LESSON XXII.

THE LAPLANDERS.

IF I fix my eyes on the Laplanders, and the inhabitants of the lands nearest the arctic pole; I fee mortals, whose taste and manner of living, when compared with ours, we conclude are not the happiest. Their country is

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formed of a chain of mountains, covered with fnow and ice, which do not melt even in fummer; and where the chain is interrupted, is

full of bogs and marshes.

A deep fnow overwhelms the vallies, and covers the little hills. Winter is felt during the greatest part of the year. The nights are long; and the days give but a dim light. The inhabitants feek shelter from the cold in tents which can be removed from one place to another.

They fix their fire-place in the middle of it, and furround it with stones. The smoke goes out in an opening at the top, which also serves them for a window. There they fasten iron chains, to which they hang the caldrons, in which they dress their food, and melt the ice

which ferves them for drink.

The infide of the tent is furnished with furs, which preserve them from the wind; and they lie on skins, spread on the ground. It is there they pass their winter. Six months of the year are to them perpetual night, during which they hear nothing round them but the whistling of winds, and the howling of wolves, which are running every where in search of their prey.

How could we bear the climate and way of life of those people? How much should we think ourselves to be pitied, if we had nothing before our eyes but an immense extent of ice, and whole deserts covered with snow; the abfence of the fun still making the cold more infupportable; if, instead of a convenient dwelling, we had only moveable tents made of skins, and no resource for our subsistence, but pain-

ful and dangerous hunting.

Are not these resections proper to make us observe the many advantages of our climate, so little attended to? Ought it not to animate us to bless the Divine Providence, for delivering us from such distresses and inconveniencies, and for distinguishing us by a thousand advantages? Yes.

Let us ever bless that wise Providence: and when we feel the severity of the season, let us return thanks, that the cold is so moderate where we dwell, and that we have such nu-

therous ways of guarding against it.

But is the inhabitant of northern countries fo unhappy as we imagine? It is true, he wanders through rough vallies and unbeaten roads, and is exposed to the inclemency of the seafons. But his hardy body is able to bear fa-

tigue.

The Laplander is poor, and deprived of many of the conveniencies of life; but is he not rich, in knowing no other wants than those which he can easily satisfy? He is deprived for several months of the light of the sun; but to make the darkness supportable, the moon and the Aurora Borealies light his horizon.

Even the fnow and ice, in which he is furrounded, do not make him unhappy. Education and custom arm him against the severity of his climate. The hardy life he leads enables him to brave the cold, and for the particular wants which are indispensable to him, nature has made it easy to obtain them.

She has pointed out to him animals, whose fur saves him from the sharpness of the air. She has given him the Rein-deer, which furnishes him with his tent, his dress, his bed, his food and his drink; with which he undertakes long journies, and which, in a word, supplies almost all his wants; and whose main-

tenance is but little trouble to him.

If, in the midft of all their mifery, these poor mortals had a more perfect knowledge of God, a knowledge such as revelation gives us; and, if it is true, that the idea we form of happiness depends more on opinion than on reason; if it is true also, that real happiness is not fixed to particular people, or particular climates; and that, with the necessaries of life and peace of mind, one may be happy in every corner of the earth; has not one a right to ask, what the Laplander would want to make him happy?

LESSON XXIII.

APPLICATION.

ever, and those that are past are gone for come to thee, it behoveth thee, O man! to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This inflant is thine: the next is in the womb of futurity, and thou knowest not

what it may bring forth.

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain: but the labour of virtue bringeth forth plea-

fure.

The hand of diligence defeateth want; profperity and fuccess are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, and that is spoken of in the city with praise? Even he that hath shut out idleness from his house, and hath said unto sloth, thou art mine enemy.

He riseth up early, he exerciseth his mind with contemplation, and his body with action,

and preferveth the health of both.

The flothful man is a burden to himself; his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

His days pass away like the shadow of a cloud, and he leaveth behind him no mark for

remembrance.

His body is diseased for want of exercise; he wishesh for action, but hath not power to move; his mind is in darkness; his thoughts are confused; he longeth for knowledge, but hath no application.

He would eat of the almond, but hateth the

trouble of breaking its shell.

His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin; he seeth it with his eyes, he heareth it with his ears, he shaketh his head, and wisheth, but hath no resolution; till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.

LESSON XXIV.

EXERCISE AND TEMPERANCE.

HYSIC, for the most part, is nothing else but the substitute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers, which cannot wait the flow operations of these two great instruments of health; but, did men live in an habitual course of exercise and temperance, there would

be but little occasion for them.

Accordingly we find, that those parts of the world are the most healthy, where the inhabitants subsist by the chace; and that men lived longest, when their lives were employed in hunting, and when they had little food be-

fides what they caught.

Blistering and bleeding are seldom of use but to the idle and intemperate; as all those inward applications, which are so much in practice among us, are, for the most part, nothing else but expedients to make luxury confishent with health. The apothecary is perpetually employed in countermining the cook and the vintner.

It is faid of Diogenes, that, meeting a young man, who was going to a feaft, he took him up in the fireet and carried him home to his friends, as one who was running into imminent danger, had he not prevented him.

What would the philosopher have faid, had he been present at the gluttony of a modern meal? Would not he have thought the master of the family mad, and have begged the servants to tie down his hands, had he seen him devour fowl, fish, and sless, swallow oil and vinegar, wines and spices; throw down sallads of twenty different forts of herbs; sauces of an hundred ingredients; confections and fruits of numberless sweets and slavours?

For my part, when I behold a fashionable

table fet out in all its magnificence, I fancy that I fee gouts, and dropfies, fevers and lethargies with other innumerable diftempers, lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, sish of that, and sless of a third. But man falls upon every thing that comes in his way; scarce a berry or mushroom can escape him.

It is impossible to lay down a determinate rule for temperance, because what is luxury in one may be temperance in another. An eminent physician gives the following advice: "Make your whole repast out of one dish,

and feldom indulge in a fecond.

At the fame time abstain from all sauces, or or at least from such as are not the most plain and simple. Young people ought never to take

fauces of any kind."

It is observed by two or three ancient authors, that Socrates, notwithstanding he lived in Athens, during the great plague, which has made so much noise through all ages, and has been celebrated, at different times, by the most eminent authors; I say, notwithstanding that he lived in the time of this devouring pestilence, he never caught the infestion; which those writers unanimously ascribe to the uninterrupted temperance which he always observed.

But the most remarkable instance of the

efficacy of temperance, towards the procuring of long life, is what we met with in a little book, published by Lewis Cornaro, the Venetian; which I rather mention because it is of undoubted credit, as the late Venetian ambassador, who was of the same samily, attested more than once, in conversation, when he re-

fided in England.

Cornaro, who was the author of the little treatife above mentioned, was of an infirm conflitution till about forty, when, by obflinately perfifting in an exact course of temperance, he recovered a perfect state of health; infomuch, that at fourscore he published his book, which has been translated into English, under the title of "Sure and Certain Methods of obtaining a Long and Healthy Life."

He lived to give a third or fourth edition of it; and, after having passed his hundredth year, died without pain or agony, and like

one who falls afleep.

LESSON XXV.

USEFUL INFORMATION.

N a late conversation amongst some of the ligreat and the wise, Theron, a man of wealth and figure, but not possessed of much knowledge, sat in the midst of his friends of both sexes, in a large room, with a rich variety of furniture.

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Theron observed, that he had often heard it faid, "how much we are all indebted to the country and the plough;" but for his part, he knew no obligation that we had to that low rank of mankind, whose life is taken up in the fields, the woods, and the meadows; but that they paid their rents well, to enable gentlemen to live at their ease.

Crito was pleased to seize the occasion, and entertained the gay audience with a surprising

lecture of philosophy.

"Permit me, Theron, faid he, to be an advocate for the peafant; and I can draw up a long account of particulars, for which we are indebted to the field and the forest, and to the men who cultivate the ground, and are

engaged in rural butiness.

Look around on all the furniture of the room, let us furvey our own clothing, and the splendid array of Therina and Persis, and we shall find, that, except a few glittering stones, and a little gold and silver, which were dug out of the bowels of the earth, we can scarce see any thing that did not once grow green upon the ground through the various labours of the planter and ploughman.

Whence came the floor we tread on, part whereof is inlaid with wood of different colours? Whence these fair pannels of wainscot, and the cornice that encompasses and adorns the room? Whence this losty room of cedar,

and the carved ornaments of it? Are they not

all the spoils of the trees of the forest?

Were not these once the verdant standard of the grove or the mountain? What are the hangings of gay tapestry? Are they not owing to the fleece of the sheep, which borrowed their nourishment from the grass of the meadows?

Thus the finery of a parlour once was grafs; and, should I take a turn into the bed-chamber, I could shew that the curtains, and the linen, and costly coverings, where we take our nightly repose, were some years ago, all growing in the fields."

LESSON XXVI.

THE SAME CONTINUED.

" I UT I need not retire from the place where we are feated, to give abundant discoveries of this truth. Is not the hair of camels a part of the materials which compose those rich curtains that hang down by the windows, and the easy chairs, which accommodate our friends? And, if we think a little, we shall find that camels with their hair, as well as sheep with their wool, owe their sustenance to grass.

What are the books that lie in the window, and the little implements of paper and wax, pens and wafers, which, I prefume, may be found in the escrutoir? They have all the same original, they were once mere vegetables.

Paper and books owe their being to the tatters of linen which were woven of the threads of flax or hemp. The pasteboard covers are composed of paper, and the leather is the skin of the calf, which drew its life and sustenance from the meadows.

The pen that we write with was plucked from the wing of a goofe, which lived upon the grafs of the common. The wafer is made of the paste of bread corn, and the wax is originally plundered from the bee, who gathered

it out of a thousand flowers.

"Permit me ladies, faid the philosopher, to mention your dress. Who gave Persis the silken habit which she wears? Did she not borrow it from the worm that spun those shining threads? And whence did the worm borrow it? From the leaves of the mulberry tree, which was planted and nourished for that purpose by the country swain.

May I ask again, how came Therina by the fine linen which she is pleased to appear in? Was it not made of the stalks of slax, which grew up in the field like other vegetables? And are not the sinest of your muslins made of

the Indian cotton-tree?

Nor have we, Theron, one upper garment, whether coat, cloak, or night-gown, from our shoulders to our very feet, as rich and as new as we may think them, which the sheep or the

poor filk-worm has not worn before us. It is certain the beaver wore our hats upon his skin.

That foft fur was his covering before it was ours; and the materials of our very fhoes, both the upper part and the foles of them, covered the calf or the heifer, before they were put on our feet. All this was grafs at first; for, we have feen that all the animal world owes its being to vegetables."

Theron acknowledged the justice of Crito's whole argument, gave him hearty thanks-for his instructive lecture, and resolved to remember those amazing scenes of the operations of nature, and the assonishing wisdom of its Author. Nor shall I ever forget, said he, the strange and unexpected dependence of man on

all the meaner part of the creation.

I am convinced, that " pride was never made for man," when I fee how much akin his body is to " the fowls of the air and the

beafts of the field."

And I think, faid he, I am more indebted to my tenants than ever I could have imagined; nor will I cast such a scornful eye again on the grazier and the farmer, since the furniture of my house, and the clothes I wear, were once growing in the fields or the woods under their care and cultivation.

LESSON XXVII.

ANDROCLES AND THE LION.

SLAVE, named Androcles, was fo ill treated by his mafter, that his life became an infupportable burthen. Seeing no probability of an end to his mifery, he determined within himfelf, that it would be better to die, than to endure the feverities and hardships to which he was perpetually exposed.

He accordingly determined to run away from his flavery, and feek an afylum amongst the favage inhabitants of the woods and forests, less ferocious perhaps, than he had found some

of his fellow-creatures.

He accordingly took an opportunity of quitting his matter's house, and went and hid himself in the recesses of a gloomy forest, at some distance from the town. In endeavouring to shun one misery, we often run into another; thus poor Androcles, though he had escaped from the cruelty of his master, had resh difficulties to encounter.

He found himself in a valt and trackless wood, where he could find no food, and where his sless was torn by thorns and brambles every step he took. At last, coming by accident to a large caverr, he there lay down, overcome with hunger, fatigue, and defoair.

Androcles had not been long reposing in the cavern, when he heard a dreadful noise, resembling the roar of a wild beast, which terrified

him exceedingly.

He started up, in order to make his escape, and ran to the mouth of the cave, when he saw an enormous lion coming towards him, and from whom there seemed no possibility of

escaping.

He now gave himself up as devoted to destruction; but great indeed was his assonishment, when he saw the animal advancing towards him in a grave and gentle pace, without shewing the least mark of rage or sury, but uttered a kind of mournful sound, as if he himself wanted assistance.

This unexpected event gave fresh courage to Androcles, who was naturally bold and resolute. He attentively surveyed every part of his new savage acquaintance, who stood still to give him leisure for that purpose. He observed, that the lion did not put all his feet to the ground, and that one of them seemed wounded.

He boldly advanced, took hold of it, and attentively furveyed it, when he perceived in it a large thorn, which must have occasioned great pain to the animal, as the leg was in contequence very much swelled. However, he carefully pulled out the thorn, and then squeezed the foot to force out the matter that had gathered there.

The operation was no fooner completed, than the grateful animal jumped round him, and put himself into as many attitudes of joy, as does the pampered lap dog, when, after a short absence, he again finds himself with his fond and delicate mistress.

Androcles became the lion's furgeon and completely cured his patient, who, in return, never went out in purfuit of prey, without bringing fomething for the fupport of his kind

physician.

Our fugitive and his favage friend lived in this strangekind of hospitality for some months, when Androcles, happening one day to wander too far from his retreat, was taken by a party of soldiers, and conducted back to his master.

Being tried and convicted by the fevere laws of his country, he was condemned to be devoured by a lion, kept fome time without food, to make him the more fierce and ravenous.

The fatal moment arrived, and the wretched Androcles was exposed, unarmed, in a spacious place properly inclosed, round which were assembled an innumerable crowd to be witnesses to this inhuman scene.

A den was opened, and out of it rushed a furious lion, uttering so dreadful a yell as filled all the speciators with horror. He sprang towards the helpless victim, with an erected

mane, flaming eyes, and jaws gaping with defiruction.

Pity commanded a mournful filence, and every eye was turned on the devoted victim, whose miseries seemed to be hastening to a period.

Pity and horror, however, were foon changed into wonder and aftonishment, when they beheld the furious animal, instead of tearing the victim in pieces, stop suddenly in his career, and submissively crouch at the feet of Androcles, as a faithful dog does at those of his master.

Androcles was then loudly called upon by the governor of the town, to explain to him and the spectators the cause of so unintelligible a mystery, how such a sierce and savage wild beast should, in a moment, be converted into a quiet and peaceful animal.

Androcles then related every thing that had passed between him and the lion in the wood, and in what manner he had there entertained

him.

Every one prefent was equally delighted and aftonished at the honest narrative, and were happy to find, that even the most savage beast may be softened by gratitude, and moved by humanity.

They unanimously exerted their interests to gain pardon for Androcles, and they succeeded in their endeavours. He was pardoned and presented with the lion, to whom Androcles twice owed his life.

LESSON XXVIII.

OF THE BAD EFFECTS OF VAPOURS.

IN mines, there are many and various hurtful damps and vapours, and many have been the fatal effects of them on the labouring miners. The most dangerous of all are found in those places where the vapour has been long confined: the air rushing out from thence, frequently carries death along with it; and scarce any escape to tell the manner of its operations.

Some colliers in Scotland, working near an old mine that had been long closed up, happened, without knowing danger so nigh, to open a hole into it, from the pit where they were then employed.

Happily at that time they faw their error, and infantly fled for their lives. The next day, however, they were refolved to renew their work in the fame pit, but coming within the vapour, they all infantly dropped down

dead, as if they had been shot.

Amongst these unhappy men, there was one, whose wife was informed that he was stifled in the mine, and as he happened to be next the entrance, she so far ventured down as to see where he lay.

As the approached the place, the fight of her hufband infpired her with a defire to refcue him, if possible, from that dreadful fituation; though a little reflection might have shewn her that it was then too late.

But nothing could keep her back, she ventured forward, and had scarce touched him with her hand when the damp prevailed, and the misguided, though faithful woman, sell

dead by his fide.

LESSON XXIX.

ON EARLY IMPROVEMENT.

ET not the feason of youth be barren of improvement, so effential to happiness and respect. Thy suture condition very much depends on thy conduct at this time of life, whether good or bad. Embrace the opportunity while nature is yet pliable and soft, and bad habits have not established their dominion.

While prejudices have not darkened thy mind, and the world has not had time to debase thy affections. All thy powers are more lively, disembarrassed, and free, than they will be, perhaps at any suture period. Whatever bent thou now givest thy heart unto, the direction is likely to continue.

It will form the channel in which thy life is to run, nay, it may determine an everlafting

iffue. Confider then the employment of this important period, as the highest trust which shall ever be committed to thee, as in a great measure, decisive of thy happiness, in time

and in eternity.

As in the fuccession of the seasons, each by the invariable laws of Nature, affects the productions of what is next in course; so in human life, every period of our age, accordingly as it is well or ill spent, influences the happiness of that which is to follow.

Virtuous youth gradually brings forward a ripe and flourishing manhood, and such a manhood passes of itself, without uncasiness, into

respectable and peaceful old age.

But when the heart is turned out of a virtuous course, disorder takes place in the moral, as in the vegetable world. If the spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit; so if youth be trisled away without improvement, manhood will be contemptible, and old age miserable.

LESSON XXX.

SNOW.

NOW confilts of watery particles which are frozen in the air. Experiments have been made, which prove that fnow is twenty-four times lighter than water; and, that it fills up

ten or twelve times more space, at the moment of falling, than the water produced from it when melted; which could not be the case, if snow was not a water extremely rarified.

But fnow is not mere water. For the confiruction of its particles, and the effects it produces, are different from that of water and ice. In this respect, the manner in which the snow forms itself has something very remarkable.

When particles of vapour, collected together, freeze in the atmosphere, they appear in the form of a little dart, of an hexagonal shape. While a great number of such little darts unite together, the particles of water which are among them grow hard, and take the form of falt-petre.

This accounts for the flakes with fix fides, which are composed of points like little needles, at each fide of which, darts or smaller threads, join themselves, though their form frequently alters, when carried here and there by the wind.

How wonderful the form of their flakes of fnow would appear to us, if we were not accustomed to see them every year! But because certain wonders occur often, is that a reason

for being inattentive to them?

No, far from it: Let us be the more careful to examine into them, and to admire the power of God, who, in every feason, shews himself so rich, so inexhaustible in means to provide for the conveniencies and pleasures of mortals.

Have we a right to complain, that winter does not supply variety of amusements for the senses and the understanding? Is it not an astonishing spectacle to see that nature has formed even the slakes of snow with the most exact symmetry? to see such a prodigious number of them fall from the sky? to observe the several forms water takes under the creating hand of God?

Sometimes it forms itself into hail; sometimes hardens into ice; and sometimes changes into snow, and into innumerable slakes of it. All these changes serve at the same time for the use and embellishment of the earth, and even in the smallest phenomena of nature, God shews himself great and worthy our adoration.

Look no longer upon fnow with indifference. Its form and the advantages refulting from it, should lead us to adore him who made it, and spreadeth it upon the earth; covering and preferving many a root and plant from the

keen frosty winds.

To him, whom all nature obeys; who caufeth the fnow to fall in flakes like wool; who fpreadeth the white frost like ashes; who casteth hail as in pieces; who ordereth the cold to bless and fertilize the earth; to him be all praise, honour, and glory.

LESSON XXXI.

ON THE KNOWLEDGE OF OURSELVES.

IN the first place, let us consider well, what are the characters we bear amongst our enemies. Our friends very often slitter us, as much as our own hearts. They either do not see our faults, or conceal them from us, or soften them by their partial representations, in such a manner, that we think them too trivial to be taken notice of.

An adverfary, on the contrary, makes a stricter search into us, and discovers every slaw and imperfection in our tempers; and, though his malice may set them in too strong a light, it has generally some ground for what it ad-

vances.

In order, likewife, to come to a true knowledge of ourselves, we should consider, on the other hand, how far we may deserve the praises and approbations which the world bestows on us; whether the actions it applauds proceed from right and worthy motives; and how far we are really possessed of the virtues, which it celebrates or sets forth, and which gain us credit amongst those with whom we converse.

There is nothing of greater importance to us, than thus diligently to fift our thoughts, and examine all these dark recesses of the mind, if we would establish our hearts in such a solid and substantial virtue, as will turn to account in that great day, when it must stand the test of infinite wisdom and justice.

And lastly, Search me, O God and know my heart, try me, and know my thoughts.

And fee if there be any wicked way in me, and lead me in the way everlasting.

LESSON XXXII.

OF THE ELEPHANT.

HIS animal, when tamed, is gentle, obedient and docile: ration of labour, it fubmits to the most toilsome diudgery; and so attentive is he to the commands of his governor, that a word or look is sufficient to stimulate him to the most violent exertions.

It is so attached to its keeper, that it careffes him with its trunk, and frequently will obey no other master; it knows his voice, and can distinguish the tone of command, whether of anger, or of approbation, and regulates its actions accordingly: it receives his orders with attention, and executes with eagerness, but without precipitation.

All its motions, are orderly, and feem to correspond with the dignity of its appearance, being grave, majestic, and cautious. It kneels down for the accommodation of those who would mount upon its back, and with its pli-

ant trunk, assists them to ascend.

It fuffers itself to be harnessed, and seems to have a pleasure in the finery of its trappings; it is used in drawing chariots, waggons, and various kinds of machines. One of these animals will perform with ease, the work of many horses.

The manner of taking, taming, and rendering these animals submissive, is curious, and well deserves a place in the history of the ele-

phant.

In the midft of a forest, abounding with elephants, a large piece of ground is marked out, and surrounded with strong palisades, interwoven with branches of trees: one end of the inclosure is narrow, from which it widens gradually, so as to take in a great extent of

country.

Several hundreds of men are employed upon the occasion, who place themselves in such a manner, as to prevent the wild elephants from making their escape: they kindle large sires at certain distances, and make a dreadful noise, with drums and various kinds of discordant instruments, calculated for the purpose of sunning and terrifying the poor animals; whilst another party, consisting of some thousands, with the assistance of the semale elephants, trained for the purpose, drive the wild elephants slowly to the great opening of the inclosure, the whole train of hunters closing in after them, shouting and making a great noise, till the elephants are driven, by insensible de-

grees, into the narrow part of the inclosure, through which there is an opening into a finaller space, strongly fenced in, and well guarded on all sides.

As foon as one of the elephants enters this strait, a strong bar closes the passage from behind, and he finds himself completely environed. On the top of this narrow passage, some of the huntsmen stand with goads in their hands, urging the creature forward to the end of the passage, where there is an opening just

wide enough to let him pass.

He is now received into the custody of two female elephants, who stand on each side of him, and press him into the service: if he is likely to prove refractory, they begin to discipline him with their trunks, till he is reduced to obedience, and suffers himself to be led to a tree, where he is bound by the leg with stout though, made of untanned elk or buck skin.

The tame elephants are then led back to the inclosure, and the others are made to submit in the same manner. They are all suffered to remain fast to the trees for several days. Attendants are placed by the side of each animal, who supply him with food by little and little, till he is brought by degrees to be sensible of kindness and caresses, and allows himself to be led to the stable.

In the space of fourteen days, entire submission is completed. During that time he is fed

dily with cocoa-nut leaves, and led once a day to the water by the tame ones. He becomes accustomed to the voice of his keeper, and at last quietly resigns his prodigious powers to the service of man.

This animal feems to exceed most of the brute creation in fagacity. The following account taken from Goldsinith, is an instance. "In Delhi, an elephant passing along the streets, put his trunk into a taylor's shop, where several people were at work.

One of the perfons of the shop, desirous of amusement, pricked the animal's trunk with his needle, and seemed highly delighted with

this flight punishment.

The elephant, however, paffed on without any immediate figns of refentment; but coming to a puddle of dirty water, he filled his trunk, returned to the shop, and spurted the contents over all the finery upon which the taylors were then employed.

LESSON XXXIII.

REMARKABLE STORY OF A DOG.

URING the reign of Charles V. of France Aubri de Montidier, travelling alone in the forest of Bondi, was murdered and buried at the foot of a tree. His dog remained upon the grave several days, and would not leave the place till he was compelled to do so by hunger.

He came at last to Paris, to the house of an intimate friend of the unhappy Aubri, and by his doleful howlings, seemed to wish to acquaint him of the loss they had sustained.

After receiving some victuals, he renewed his noise, went to the door, and turning about to see if he was followed by any one, came back to his master's friend, and pulled him by the coat, as it were to perfuade him to go

along with him.

This extraordinary behaviour of the dog, his returning without his mafter, whom he never quitted, and who all at once difappeared, and perhaps that diffribution of justice and of events, which feldom permits any long concealment of atrocious crimes; all these put together occasioned the dog's being followed.

As foon as he came to the foot of the tree, he began to how more violently than ever, and to feratch up the ground, as if marking out the fpot where they should dig. They dug, and found the body of the unfortunate

Aubri

Some time after, he accidentally spied the murderer, whom all historians agree in calling the Chevalier Macaire. He slew at his throat immediately, and it was with much difficulty he was forced to quit his hold. Every time the dog met him, he pursued and attacked him with the same fury.

The dog's inveteracy against this man alone, began to be taken notice of; and people not only called to mind the affection which he had always shewn for his master, but several instances of the Chevalier Macaire's hatred and envy against Aubri de Montidier came also to be recollected.

Some other circumstances increased the sufpicion. The king, being informed of what had passed, had the dog sent for, who remained perfectly quiet till such time as the Chevalier Macaire appeared, when immediately, in the midst of a score of other courtiers, he turned about, barked, and attempted to rush upon him.

At last he seized him by the throat, and brought him to the ground, and in this situation, he acknowledged his crime in the presence of the king and of the whole court.

LESSON XXXIV.

OBSERVATIONS ON MAN AND THE BRUTE CREATION.

TEXT to man, in the visible creation, are the beafts: and certainly, with regard to the structure of the body, the difference is not extremely great between man and other creatures.

It principally appears in this; that a man is perfectly erect and his form more elegant; that no beaft has the feet of man, much less a hand fo well fitted for every purpose; and lastly,

that no other animal has a brain, fo large, in proportion to its bulk, as man.

Concerning the prone posture of their bodies, we may observe two things; the parts mini-

ftering thereto, and the use thereof.

As to the bodily parts, it is observable, that in all these creatures, the legs are made exactly conformable to their posture, as those of man are to his: and further, that the legs and feet are always admirably well fuited to the motion and exercise of each animal.

In fome they are made for strength, to support a vast and unwieldly body; as in the elephant, which being a creature of such prodigious weight, has its legs accordingly made

like pillars.

In others, they are made for agility and fwiftness. So deers, hares, and several other animals, have their legs very slender, but strong withal, and every way adapted to quick motion.

In some they are formed only for walking and running; but in others, for swimming also: thus in the seet of the otter, the toes are all conjoined with membranes, as they are in geese and ducks; and in swimming it is obtervable, that when the foot goes forward in the water, the toes are close, but when backward, they spread out; whereby they more forcibly strike the water, and drive themselves forward.

In fome, as moles, they are made for walk-

ing and digging: and, in others, for walking and flying, as in the bat and Virginian flying

fquirrel.

In fome they are made more weak, for the plainer lands: in others, stiff and less flexible, as those of the elk, for traversing ice; and the

goat for dangerous places.

There are many more to describe, which could not be done in this lesson; but if curiofity leads, they may be sought for in "Treatifes on Natural History."

LESSON XXXV.

REVOLUTIONS WHICH ARE CONSTANTLY IN NATURE.

to them? Who teaches these bodies the course them? Who teaches these bodies the course them? Who teaches these bodies the course they ought to take? Who points out to them the time for their revolutions?

Who empowers them to move always with the fame force? Who prevents them from falling on our globe, or from losing their way in the immente space of the heavens? All

these questions lead us to God.

It is he who appointed the circles they were to describe; it is he who supports, who guides, and prevents them from confusion. By laws, unknown to us, he causes those celestial bodies to move with incredible fwiftness, and with fuch perfect regularity, that nothing can difturb it.

Nearer to us, there are, in the elements, continual revolutions, though they are not visible to common observers. The air is in perpetual motion; the water continues its course without ceasing; the rivers run into the sea; and, from its broad surface, vapours rise, which produce clouds.

There fall again upon the earth, in rain, fnow, and hail; they penetrate into the mountains, and fill the fprings; from whence the rivulets become rivers, when they have met, and are thereby augmented in their course.

Thus, the water which had fallen from the cloud, returns back into the fea. The feafons laft a limited time, and fucceed each other, according to the order established. Each year the fertile earth produces again its plants, and its harvest.

Yet it is never exhausted; for by means of this continual circulation, whatever the earth yields is restored to it again. The winter comes at the appointed time, and brings the repose it has occasion for; and, when it has fulfilled the designs of the Creator, the spring succeeds; and this restores to the earth a succession of its fruits.

The fame circulation takes place in the body of every living creature: the blood flows continually through its feveral channels, diffributes to each limb the nourifhing juices it requires, and then returns to the heart from whence it came.

All these revolutions lead us to restect on the Supreme Being, who laid the foundation of them; and who, by his power and wisdom, continues to direct them to this very moment.

LESSON XXXVI.

JOY AND GRIEF.

ET not thy mirth be fo extravagant as to intoxicate thy mind, nor thy forrow fo heavy as to depress thy heart. This world affordeth no good fo transporting, nor inslicteth any evil to severe, as should raise thee far above, or fink thee much beneath, the balance of moderation.

Lo! yonder standeth the how'e of joy. It is painted on the outside and looketh gay; thou mayest know it from the continual noise of mirth and exultation that issues from it.

The mistress standeth at the door, and calleth aloud to all that pass by; she singeth and shouteth, and laugheth without ceasing.

She inviteth them to go in and taste the pleasures of life, which she telleth them are no where to be found but beneath her roof.

But enter thou not into her gate; neither affociate thyfelf with those who frequent her house.

They call themselves the sons of Joy; they laugh and seem delighted: but madness and

folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other fide, and behold, in that vale overshadowed with trees, and hid from the fight of men, the habitation of Sor-

row

Her bosom heaveth with fighs, her mouth is filled with lamentation; she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth; the weakness and wickedness of

man is the theme of her lips.

All nature to her teemeth with evil, every object fhe feeth is tinged with the gloom of her own mind, and the voice of complaint faddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; she will blast the fruits, and wither the flowers, that adorn and sweeten the garden

of life.

In avoiding the house of Joy, let not thy seet betray thee to the borders of this dismal mansion; but puriou with care the middle path, which shall lead thee by a gentle ascent to the bower of tranquillity.

With her dwelleth Peace, with her dwelleth Safety and Contentment. She is chearful,

but not gay; she is serious, but not grave; she vieweth the joys and the sorrows of life with an equal and steady eye.

LESSON XXXVII.

OF MOUNTAINS.

THERE is not, perhaps, in all nature, any thing that impresses an unaccustomed spectator, with such ideas of awful solemnity, as these immense piles on the bosom of the earth, which seem to mock the littleness of

human magnificence.

In countries, where there are nothing but plains, the smallest elevations or hills are apt to excite wonder. In Holland, which is all slat, they shew a little ridge of hills near the sea side, which Boerhaave generally marked out to his pupils, as being mountains of no small confideration.

What would be the feelings of fuch an auditory, could they at once be prefented with a view of the heights and precipices of the Alps

or Andes?

Even amongst us, in England, we have not sufficient ideas of a mountain-prospect; our hills are generally sloping from the plain, and cloathed to the very top with verdure; we can scarcely, therefore, lift our imaginations to those astonishing piles, whose tops peep up behind the high and intervening clouds, sharp and cragged, reaching to heights, that human avarice or curiofity have never been able to afeend.

It has been asked by the curious, how mountains come to be formed, and what are their uses? In our own happy region, we generally see no inequalities, but such as contribute to use and beauty; and, therefore, we are amazed at a question, how such necessary things, though inequalities, came to be formed; at the same time, wondering at the beauty and sitness of all things within our prospect.

LESSON XXXVIII.

ON FILIAL DUTY.

S ftorks live to a very advanced age, their limbs grow feeble, their feathers fall off, and they are incapable of providing for their food or fafety. Being birds of paffage, they are under another inconvenience; for, they are not able to remove themselves from one country to another at the usual season.

In all these circumstances, it is reported that their young ones affish them, covering them with their wings, and nourishing them with the warmth of their bodies. They even bring them provisions in their beaks, and carry them from place to place on their backs, or support them with their wings.

In this manner they return, as much as lies

in their power, the care which was bestowed on them when they were young in the nest. A striking example of filial piety, inspired by instinct, from which reason itself

needs not be ashamed to take example.

"Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee," was an express commandment, and the only one to which a promise was annexed. Amongst the Israelites, the slightest offence against a parent was punished in the most exemplary manner.

Certainly, nothing can be more just or reafonable, than that we should love, honour, and succour those, who are the very authors of our being, and to whose tender care (under Heaven) we owe the continuance of it during

the helpless state of our infancy.

Love, charity, and an intercourse of good offices, are what we undoubtedly owe to all mankind; and he who omits them, is guilty of such a crime as generally carries its punish-

ment with it.

To our parents, however, more, much more than all this, is due; and, when we are ferving them, we ought to reflect, that, whatever difficulties we go through for their fake, we cannot do more for them than they have done for us; and that there is no danger of our over-paying the vaft debt of gratitude they have laid us under.

In fine, we should consider, that it is a duty

most peculiarly insisted on by Heaven itself; and, if we obey the command, there is no doubt, but we shall also receive the reward annexed to it.

LESSON XXXIX.

THE DANGER OF APPLAUSE.

To W vain a thing is man! How ready to be puffed up with every breath of applause, and to forget that he is a creature and a sinner! He that can bear to be surrounded with approbations and honours, and yet keep the same air and countenance, without swelling a little at heart, hath passed an hour of temptation and come off conqueror.

As the fining pot for filver, and the furnace for gold, fo is a man to his praife. Eudoxus is a man of exalted virtue and unftained reputation: every one that knows him, fpeaks well of him; he is fo much honoured, and fo well beloved in his nation, that he would have need

to flee his country to avoid praifes.

So fensible is he of the fecret pride that is so apt to taint human nature, that he holds himfelf in perpetual danger, and maintains an everlasting watch. He behaves now with the same modesty, as when he was unknown and obscure.

He receives the praises of his fellows with an humble mien, and an indifference of spirit, that is truly admirable and divine. It is a lovely pattern, but the imitation is not eafy.

I took the freedom one day to ask him, how he acquired this wonderful humility, or whether he was born with no pride about him, or subject, like other men, to the same evil?

"Ah no! (faid he with a fecret figh) I feel the working poison, but I keep the antidote at hand: when my friends tell me of many good qualities and talents, I have learned with Paul to say, What have I that I have not received?

My own consciousness of many sollies and fins constrains me to add, What have I, that I have improved? And then right reason and religion join together to suppress my vanity, and teach me the proper language of a creature and a sinner; what then have I to glory in?"

LESSON XL.

EVERY THING IN NATURE TENDS TO THE GOOD OF MANKIND.

E cannot be too fensible of the love and preference with which we are honoured, by God's distinguishing us so advantageously from other creatures.

Let us feel, as we ought, the great happiness of being particularly the objects of his beneficent liberality; of being, in some measure,

the centre of all he has produced for the ma-

nifestation of his glorious attributes.

It is for us that all nature acts and labours in the earth, in the air, and in the waters. For us the horfes hoof is furnished with that horn, which it would have no occasion for, were it not to draw burdens, and to climb the mountains.

For us the filk-worm fpins its bag, fhuts itfelf up in it, and afterwards leaves us this web fo artfully contrived. For us the gnat lays its eggs in the water, to feed the fifh, which ferve themselves for our subsistence.

For us the bee gathers, from the flowers, their exquisite honey. For us the ox is put to the plough, and desires no other reward than a little food. It is also for us that the forests, the fields, and the gardens, abound in riches. For us also are designed the treafures the mountains contain.

It is true that we have, beyond comparison, more wants than the brute creation, but we have also many more faculties, talents, and industry, to make every thing around us serve

for our use and pleasure.

Numbers of creatures contribute towards our food, cleaths, and habitations; and furnish us with inhumerable conveniencies and enjoyments. If God has created us with so many wants, it is to procure us a greater variety of agreeable fensations.

It would be impossible for us to satisfy those

multiplied wants, if animals had as many as we have; and it is in order that we should have plenty of every thing, that the things they require, are generally such as mankind can make no use of.

But it is not our food only, that God has provided with fo much goodness: He has defigned to procure us a thousand other enjoy-It is for us that the lark and the nightingale_fing; that the flowers perfume the air; that the fields and the gardens are

adorned with fo many different colours.

Above all, he has given us reason, to enable us to make every thing contribute to our fubport and pleasure; to rule over animals; to fubdue the whale and the lion; and what is still more precious in another way, to take pleafure in his works; to contemplate the beauty, the greatness, and magnificence of them; to admire their order and harmony.

O man! thou art fo endowed, and fo loaded with favours, how canst thou ever be grateful enough to thy heavenly Benefactor? What love can be perfect enough, to answer in any degree, to that which he has shewn unto us! Let us frequently reflect on the liberal bleffings which we receive from him every hour.

But above all, let us acknowledge the mercies of God, in the bleffings he referves for us hereafter. For what are the bleffings of life, in comparison of the glory which awaits us in

heaven?

It is true, that even here, we continually experience the wonderful effects of his benevolence, and are furrounded with the won. ders of his goodness; but our pleasures are mixed with pain, and perfect and durable happiness can only be found in heaven.

LESSON XII.

ON THE STATE OF SLEEP.

ET us observe what wisdom is displayed in these remarkable incidents of our frame, fleep and dreams : fo remarkable, that they are a kind of experimental mystery, a standing miracle. Behold the most vigorous constitution, when refigned to the slumbers of the night.

Its activity is oppressed with indolence; its firength fuffers a temporary annihilation. The nerves are like a bow unfirtung, the whole animal like a motionless log. Behold a person of the most delicate fensations and amiable dispo-

fitions.

His eyes discern no light, distinguish no objects. His ears, with the organs unimpaired, perceive not the founds that are round about them. The very fine fense of feeling is overwhelmed with an utter stupefaction.

Where are his focial affections? He knows not his tender parent, nor the friend that is

as his own foul.

Behold the most ingenious scholar, skilful in learning. In this state, how are all his thinking faculties unhinged, and instead of close connected reasonings, there is nothing but a disjointed mixture of absurd notions. Instead of well-digefted principles, nothing but a disorderly jumble of conceptions.

Yet, no fooner does he awake, than he is possessed of all his former endowments. His finews are braced and fit for action, his fentes brisk and keen. The frozen affections melt with tenderness: the romantic visionary is a-

gain the matter of reason.

And (what is very furprifing) the confused mind does not regulate itself by degrees; but in the twinkling of an eye, it is possessed as the numbness, which seized the animal powers, chain the limbs perpetually? Why does not the stupor, that deadened all the sense, hold fast its possessed. fion? When the thoughts are once disadjusted,

why are they not always in confusion?

How is it, from an inactivity resembling death, and from extravagancies little differing from madness, that the body and mind are so fuddenly reflored to their natural powers? The body to its vigour and agility, the mind to fedateness and harmony? Surely it is the Lord's

doing, and it is marvellous in our eyes!

LESSON XLII.

OF THE FORMATION OF ISLANDS.

E W islands are formed in two ways; either suddenly, by the action of subterranean fires, or more flowly, by the depositions of mud carried down by rivers, and stopped in its course at the mouths of the rivers or elsewhere, by various accidents.

With respect, particularly, to the first, ancient historians and modern travellers, give us such accounts as we can have no room to doubt. Seneca assures us, that in his time the Island of Therasia appeared, unexpectedly, to

fome mariners.

Pliny affures us, that thirteen islands in the Mediterranean appeared at once, fpringing up, as it were, from under the water; the cause of which he ascribes, rather to the retiring of the sea in those parts, than to any power under the earth.

However, he mentions the island of Hiera, near that of Therasia, as formed by subterraneous explosions: and adds to his list several others, formed in the same manner. In one of which he relates, that fish in great abundance were found, and that all those who eat of them, died shortly after.

"On the twenty-fourth of the month called May, in the year 1707, a flight earthquake was perceived at Santorin; and the day following, at funrifing, an object was feen by the inhabitants of that ifland, at two or three miles distance at fea, which appeared like a floating rock.

Some persons, either from a desire of gain or to gratify their curiosity, went there, and found, even while they stood upon this rock, that it seemed to rise beneath their seet.

They perceived also that its surface was covered with pumice stones and oysters, which it raised from the bottom. Every day after, until the fourteenth of the next month, this rock seemed considerably to increase; and then was found to be half a mile round, and about thirty seet above the sea.

The earth of which it was composed, appeared whitish, with a finall portion of clay. Soon after this, the sea was again troubled, and steams arose, which were very offensive

to the inhabitants of Santorin.

But on the fixteenth of the following month, feventeen or eighteen rocks were feen to rife out of the fea, and at length to join together. All this was accompanied with the most terrible noise and fires, which proceeded from the island that was newly formed.

The whole mass, however, of all this new formed earth uniting, increased every day, both in height and breadth, and by the force of its explosions, cast forth rocks to seven miles

distance.

This continued to bear the fame dreadful appearance, till nearly the end of the fame year; and it is at prefent a volcano, which fometimes renews its cruptions. It is about three miles in circumference, and from about thirty to forty feet high.

LESSON XLIII.

PYRRHUS AND FABRICIUS.

TREATY being on foot between the Romans and Pyrrhus, King of Macedon, for the exchange of prisoners; the latter, after having given a general audience to the ambassadors, took Fabricius aside, and conversed with him to the following purport:

He told him, he was fensible of his merit; that he was convinced of his excellence as a general, and perfect qualifications for the command of an army; that justice and temperance were united in his character, and that he justly

passed for a person of virtue.

But he lamented the certainty of his poverty, and faid, that fortune, in this particular, had treated him with injustice, by misplacing

him in the class of indigent senators.

In order, therefore, to supply that desiciency, said Pyrrhus, (provided thou wilt assist me to negociate an honourable peace) I am ready to give as much gold and silver as will raise thee above the richest citizen of Rome; being

fully perfuaded, that no expence can be more honourable to a prince, than that which is employed in the relief of great men, who are compelled by their poverty to lead a life unworthy of their virtue, and that this is the nobleft purpose to which a king can possibly devote his treasures.

The answer of Fabricius was as follows:

- "As tol my poverty, thou haft, indeed, been rightly informed. My whole estate confiss in a house of but mean appearance, and a little spot of ground, from which, by my own labour, I draw my supper.

. " But if any have been perfuaded to think, that this poverty makes me lefs confidered in my country, or in any degree unhappy, they

are extremely deceived.

"I have no reason to complain of fortune; she supplies me with all that nature requires; and, it I am without superfluities, I am also

free from the defire of them.

"-" -With these, I confess, I should be more able to succour the necessitous, the only adventage for which the wealthy are to be envied. But, small as my possessions are, I can still contribute something to the support of the state and the assistance of my friends.

"With regard to honours, my country places me, poor as I am, upon a level with the richest; for Rome knows no qualifications for great employments, but virtue and ability.

"-She intrusts me with the command of her

armies, and confides to my care the most important negociations. My poverty does not lessen the weight and influence of my counsels in the senate. The Roman people honour me for that very poverty which some consider as a disgrace. They know the many opportunities I have had in war to enrich myself, without incurring censure.

"They are convinced of my difinterested zeal for their prosperity; and, if I have any thing to complain of in the return they make;

it is only the excess of their applause.

"What yalue, then, can't fet upon gold and filver? What king can add any thing to my fortune? Always attentive to discharge the duties incumbent on me, I have a mind free from self-reproach, and I have an honest same.

LESSON XLIV.

PASSION AND PATIENCE. .

ASSION is a fever of the mind, which ever leaves us weaker than it found us. It is the threshold of madness and infanity: and indeed they are so much alike, that they sometimes cannot be distinguished, and their effects are often equally satal.

The first step to moderation is, to perceive that we are falling into a passion. It is much easier, wholly to prevent ourselves from falling into a passion, than to keep it within just

bounds: that which few can moderate, ab-

most any body may prevent.

Envy and wrath shorten life: and anxiety bringeth age before its time. We ought to distrust our passions, even when they appear the most reasonable. He who overcomes his passion, overcomes his strongest enemy. If we do not subdue our anger, it will subdue us.

A passionate temper renders a man unsit for advice, deprives him of his reason, robs him of all that is great or noble in his nature, descriptions friendship, changes justice into cruelty, and turns all order into confusion.

Herod, the Tetrarch of Judea, had so little command over his passion, that upon every slight occasion, his anger would transport him into absolute madness. In such a desperate sit

he killed Josippus.

Sometimes he would be forry, and repent of the folly and injuries he had done, when anger had clouded his understanding; and foon after commit the same outrages, so that none about him were long safe: and no wonder, for unrestrained anger quickly breaks out into madness.

There is no difference between a madman and an angry man while the fit continues; because both are void of reason, inexorable and

blind.

Passion is a vice that few men are able to conceal; for if it do not betray itself, by ex-

fernal figns, fuch as a fudden palencis of the countenance and trembling of the joints, it is more impetuous within; fecretly gnaws the very heart, and produces dangerous effects in those who nourish it.

How different is the conduct of him who fuffereth not anger to deprive him of reason. The temper of Sir Isaac Newton is said to have been so equal and mild, that no accident could disturb it; and a remarkable instance of it is authenticated by a person who is still living.

He had a favourite little dog, which he called Diamond, and being one day called out of his study into the next room, Diamond was

left behind him.

When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find, that his dog having thrown down a lighted candle amorgst some papers, the nearly-sinished labours of many years was in slames, and almost consumed to assess.

This lofs, as he was very far advanced in years, was irretrievable; yet, without once firiking the dog, he only rebuked him with this exclamation:—"Oh Diamond! Diamond! thou little knowest the mischief thou hast done,"

LESSON XLV

OF THE RHINOCEROS.

THE Rhinoceros, next to the elephant, is the most extraordinary animal in the East-Indies. He is equal in height to a middling horse, but is shaped like a wild boar, only he is much larger, and has shorter legs.

His fkin is without hair, but so thick and hard, as to be almost impenetrable: at a dif-

tance it looks as if covered with scales.

On his nose he has a horn of a dark brown colour, which bends backward, and is often too feet long; he has another horn a little above this, which never exceeds fix inches.

His eyes are very finall, and he only fees flraight forward; therefore he always runs in a ftraight line, tearing up whatever flands in

his way.

With his horn, he throws stones over his head to a great distance, and even tears up

trees by the roots.

He grunts like a hog; but when purfuing his prey, he makes a terrible noise. He feeds much on the boughs of such trees, as are thick fet with strong and tough thorns; but he prefers the slesh of animals when they come in his way.

He has a natural antipathy to the elephant, places all his fafety in flight. He feldom at-

tacks a man unless he is dressed in red, a co-

lour to which he has a strong aversion.

The usual method of taking this animal is in pits dug in the paths by which he goes to drink, and covered with branches, grass, &c.

LESSON XLVI.

THE SPHERICAL FORM OF OUR EARTH,

ANY people are apt to funcy the earth an even plane, a round flat furfice: But, if that was the case, the exterior limits of this surface would be found out; and, in approaching any place, it would be impossible to see the tops of towers and mountains before the lower parts of them.

The carth, then, must be a globe; but it is not exactly and strictly spherical, for it is a a little more raised under the line, and slatter towards the poles, nearly resembling an o-

rånge.

'But that deviation from a circular form is very inconfiderable, at the most only ten German miles, which is scarcely perceptible in a globe, whose circumference is five thousand four hundred German miles, and the diameter one thousand seven hundred and twenty.

There will be no doubt of the form of the earth being nearly spherical, if we consider, that, in the eclipses of the moon, the shadow

which the earth casts on that planet is always found.

Besides, if the earth were not round, how could they have failed round it, or how should the stars rife and set sooner in the eastern than in the western countries. Here, again, is the

wifdom of the Creator manifest.

The form he has given to the earth is the most proper and convenient for a world like ours, and for its inhabitants. Light and heat, so necessary for the preservation of creatures, are, by this means, distributed over the whole earth.—From thence, also, proceed the daily returns of night and day, and the annual return of heat and cold, &c.

The water is equally distributed over the globe, and the falutary use of the winds is seit over every part of the earth. We should be deprived of all those advantages, if our earth had any other form. In some countries, it would be a paradise, in others a chaos; one part of it would be swallowed up in water, the other burnt up with the heat of the sun.

In certain countries, mankind would be exposed to furious tempests, which would destroy every thing, while they would be stilled in other places by the want of air, the current of which

would be nearly stopped.

One past of the earth would enjoy the benign influence of the sun, whilethe other would be frozen with cold. What pride and ignorance should we not betray, if we did not acknowledge in this, the hand of an almighty and benevolent Creator? Should we deferve to inhabit a world, where all is fo wifely ordained, if, like the brutes, we were infensible to this admirable plan, and the numberless bleffings which accrue from it?

LESSON XLVII.

OF THE CAMEL.

NOTHER native of the East-Indies is the camel, one of the most ferviceable creatures in the world. He kneeds down to receive his burdens, and when he has his accustomed load, gets up on his feet again; but if he feels himself overburthened, he will not

rife, but cry till part of it is taken off.

One of them will carry ten or twelve hundred weight, forty miles a day, for thirty or forty days together. They have no teeth in the upper jaw. They will travel forty hours without either meat or drink, and nine days without drink: they have two ftomachs admirably contrived for this purpose. The person, who diffected one at Paris, found in his second ftomach several square holes, which were the mouths of about twenty cavities, like bags, placed between the two membranes, which compose the substance of the stomach.

In these receivers, he has enough of water to serve him for so many days. The hunch on

his back is not flesh, much less bone, but mere hair; for when this is pressed close down, he

is no more hunch-backed than a fwine.

They fubfilt on very little, which enables them to travel through those vast and barren deserts. How wise is he, who caused these to be natives of those countries, where such creatures are absolutely necessary. A farther instance of this is, that the African camel, who has still greater and rougher journeys to make, is larger and stronger, and capable of carrying heavier burdens than those of Asia.

Another wonderful property in camels is, that of foreseeing the poisonous winds, which kill in a moment. A little before these come, they run together and cry, and hide their noses in the earth: and, as soon as they are pass, they lift up their heads and continue their

journey.

LESSON XLVIII

THE TWO BROTHERS.

MONGST the numerous adventurers, who went to South-America, in purfuit of gold and filver, was a Spaniard, whose name was Pizarro, and, who, like others, was anxious to try his fortune.

As he had a great affection for his elder brother, he cummunicated to him his delign, and earnefely entreated him to go along with him,

promiting to give him an equal share of what-

ever the expedition should produce.

His brother, whose name was Alonzo, was a man of good understanding and easy temper. He did not much like the proposed expedition, and endeavoured to persuade Pizarro to abandon it, representing to him the certain dangers he would have to encounter, and the great uncertainty of success.

However, perceiving that all arguments were in vain, he confented to accompany him, declaring at the fame time, that he wanted no part of the riches he might procure, and only afted to have a few servants and his bag-

gage.

Pizarro then disposed of all his effects, purchased a vessel, and embarked with several other adventurers, who had no doubt of making

immense fortunes.

Alonzo, on the other hand, took with him only a few ploughs, harrows, and other implements of hufbandry; together with fome corn, and feeds of different forts of vegetables.

Though this conduct appeared very strange to Pizarro, yet he took no notice of it to his brother, wishing to avoid the least appearance

of altercation,

A prosperous gale wasted them across the Atlantic, when they put into the last port they intended to stop at, until they should reach the land of gold and silver.

Here Pizarro purchased several implements, used in digging for, melting and resining, the gold he doubted not of finding, and also procuring labourers to affist him in the work. Alonzo purchased only a few sheep, and four stout oxen, proper with their harness for

ploughing.

From hence they fet fail, and arrived fafe at their destined port. Alonzo then acquainted his brother, that as his intentions were only to accompany and assist him in the voyage, he should stay near the borders of the sea with his fervants and cattle, whilst he traversed the country in search of gold; and as soon as he had procured as much as he wanted, he should be ready to accompany him back to Spain, whenever he should return to the coast.

Pizarro fet out immediately, and though he faid nothing to his brother, yet could not help expressing his contempt of him to his companions. "I have always been accustomed, (faid he to his followers) to consider my brother as a man of sense; but I now perceive my mis-

take.

He intends to amuse himself with his sheep and oxen, as if he were actually on his own farm in Spain. We, however, know better than to waste our time in that manner. We, in a short time shall enrich ourselves for the rest of our lives."

His speech was universally applauded, excepting by one Spaniard, who, as he marched

on, shook his head, and told Pizarro, that he probably might not find his brother so great a

fool as he imagined.

They continued their journey into the country for feveral days, and met with numberless obflacles, such as being obliged to cross rivers, to ascend craggy mountains, and penetrate almost impervious forests; sometimes scorched with the intense heat of the sun, and then soaked by the violent rains that fell.

In spite of all difficulties, they pursued their search for gold, and at last came to a place where they found it in tolerable quantities. Success inspired them with courage, and they continued their labours, till their provisions

were all expended.

Though they gained gold, they fuffered much from hunger, but contented themselves with living on such roots and berries as the earth spontaneously produced. Even this supply at last failed them, and, after losing several of their company by famine and hardships, the rest with difficulty crawled back to the place where they had left Alonzo, carrying with them that pernicious gold, for which they had exposed themselves to the dangers of death in so many miserable shapes.

LESSON XLIX.

THE SAME CONTINUED.

N the mean time, Alonzo, who forefaw all these disasters, was employing himself in a far more useful manner. His knowledge in husbandry, pointed out to him a spot of confiderable extent and fruitful foil, which he ploughed up, by the affiftance of his fervants and the oxen he had brought.

He then committed the different feeds, which he had furnished, to the bosom of the earth. Every thing prospered beyond expectation, and a plentiful harvest rewarded his toils. His

sheep also proved prolific.

In the intervals of time, Alonzo and his fervants employed themselves in fishing; and the fish they caught was dried and falted, having found falt upon the fea shore. So that by this time, they had formed a tolerable quantity of provisions.

Alonzo received his brother Pizarro, on his return, with the utmost respect, and enquired what success he had met with.

Pizarro then informed him of the vast quantity of gold they had found, but that feveral of his comrades had perished, and those who remained, were in a starving condition.

He immediately requested his brother to give him fomething to eat, having tafted no other food for two days, than the roots and barks of trees.

To this request Alonzo very coolly replied, that his brother should remember, on their departure from Europe, that they had agreed not to interfere with each other; and that, as he had relinquished all pretensions to the gold they might discover, they could have no right to any part of the produce of his labour.

"If thou thinkest proper (added Alonzo) to exchange some of thy gold for provisions, I shall then be ready to accommodate thee."

However unkind Pizarro thought this behaviour of his brother, he and his companions, being in a ftarving condition, were obliged to fubmit to his demands. Alonzo placed to high a value on his provisions, that he foon became master of all the gold they had collected, merely to procure them articles of subfishence.

Alonzo then proposed to his brother to embark for Europe, as the vessel in which they had arrived at America was still in good condition, and the winds and weather favour-

able.

Pizarra, with a stern, haughty, and disdainful look, replied, that since he had stripped him of all the wealth he had acquired with such danger and fatigue, and treated him so unbrotherly, he might return without him.

As to himself, he said, he would remain upon that desert shore, and there end his life. Alonzo, instead of resenting this language, caught his brother in his arms, and thus addressed him:

Is it possible, that my dear brother could believe that I meant to deprive him of the gold he had so dearly bought? May all the gold in the universe perish, rather than that I should treat thee in such a manner! I perceived thy impetuous desire for gold, and I have taken this method to draw thee from thy attachment to it.

My prudence and industry appeared to thee as chimerical, fince thou imagined that nothing can be wanting to him who possesses gold; but thou hast now learned, that all the gold thou hast found, would not have prevented thee and thy followers from starving, had not my industry and foresight prevented it.

I am willing to flatter myself, that thou

I am willing to flatter myself, that thou wilt be wifer for the future; and therefore, take back thy gold, and make a proper use of

it for the time to come."

This unexpected generosity of Alonzo, filled Pizarro with astonishment and gratitude, and he was, for the first time, obliged to consess, that industry and prudence were preferable to gold. They then embarked for Europe, and, after an easy passage, arrived safe in Spain.

Pizarro, during the voyage, often intreated his brother to accept of one half of the gold, which Alonzo fleadily refused, faying, that he who can raise what is sufficient for the supply of his natural wants, stands in no need of the affiftance of gold.

LESSON L.

ON TRUTH AND SINCERITY.

RUTH has, in reality, all the advantages of appearance, and many more. If the shew of any thing be good for aught, I am fure fincerity is better: for why does any man diffemble, or feem to be that which he is not, but because he thinks it good to have such a quality as he pretends to; to counterfeit and dissemble, is to put on the appearance of some real excellency.

Now the best way in the world, for a man to seem to be any thing, is really to be what he would wish to be taken for.

Besides that, it is many times as troublefome to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one, but he is discovered to want it, and then all his labour and pains, that he might feem to have, are loft.

There is fomething unnatural in painting, which a skillful eye will easily distinguish from

natural beauty and complexion.

It is hard to personate and act a false part long, for where truth is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herfelf one time or other.

Therefore, if any person think it convenient to seem good, let such an one be so indeed, and then his goodness will appear to every one's satisfaction; so that, upon all accounts, sincerity is a part of true wisdom.

LESSON LI.

OF THE HURRICANE.

THE Cape of Good Hope, and many islands in the West-Indies, are famous for their hurricanes, and that extraordinary cloud

which is faid to produce them.

This cloud, which is the forerunner of an approaching hurricane, appears, when first feen, like a finall spot on the edge of the sea, and is called by failors the bull's eye, from being seen so minute at a vast distance.

All this time a perfect calm reigns over the fea and land, while the cloud grows gradually broader as it approaches: at length, coming to the place where its fury is to fall, it fills the

whole horizon with darkness.

During all the time of its approach, an hollow murmur is heard in the cavities of the mountains; and beafts and animals, fenfible of its approach, are feen running over the fields to feek for shelter.

Nothing can be more terrible than its vio-

lence, when it begins. The houses in those countries, are made of timber, which better

resists its fury.

The fun, which but a moment before blazed with mid-day fplendor, totally disappears, and a midnight darkness prevails; except that the air is incessantly illuminated with gleams of lightning. The rain falls at the same time in torrents.

The hurricanes are not less offensive to the sense of smelling, also; and never come without leaving the most noisome stench behind

them.

The first mariners who visited those regions, suffered greatly, and many were the wrecks which were made by those dangerous storms; but at present they escape better, being made wise by experience. These awful winds abound, more or less, in all hot climates.

LESSON LII.

ON THE UNCERTAINTY OF WORLDLY ENJOYMENTS.

fuddenly the heat of the fun, mild and damp air, or heavy rains, make it disappear. Every thing around us, changes its appearance in a few hours: and there scarce remains the least trace of that snow, which had covered the streets, villages, and fields. Is not this fudden revolution calculated to make us reflect on the uncertainty and vanity of all earthly goods? Undoubtedly, it is not without defign, that nature prefents us with fuch images of the instability of worldly things. In every feason, in every variation which their return occasions, nature proclaims with a strong and persuasive voice, this great truth, All is vanity.

Let us look around us; do we fee any thing that is not frail and perishable? How soon are we deprived of the pleasures of the senses! They disappear when we have scarcely begun to enjoy them. We are often at sun-rise cheerful and content: and before it sets, we are

plunged into forrow and diffress.

Has not every one experienced, in the course of their life, how uncertain and transient the enjoyments here are? The riches, of which we are so proud, make themselves wings and sly away, like an eagle, from the possessor, at a time when he flattered himself most with a peaceable and uninterrupted enjoyment of them.

The step from the greatest oppulence, to want and misery, is often as sudden as the coming of a thaw after the severest cold. Even our life and health are as transitory as all other

fublunary things.

It is too true, however, that these sorts of reslections seldom occur to us, whilst we are in possession of earthly enjoyments. We are

like those who, in a fine winter's morn, go abroad, without thinking of the sudden changes of weather, so frequent at that season.

When fortune fimiles upon us, and we are in the midst of joy and pleasure, we think we have nothing to fear; and we do not consider, how suddenly the happiest situation may be changed into misery.

And supposing we have not hitherto had this fad experience; a time will come, when we shall be convinced, of the nothingness and

frailty of every thing here.

To those who are at present in the spring or summer of life, winter will soon come; and they will then experience how transient those enjoyments are, on which they had depended with so much considence. They will learn, that all earthly pleasures are like snow, which dazzles the eye indeed, but soon melts and is no more.

LESSON LIII.

THE EXCELLENCE AND NECESSITY OF INDUSTRY.

ILIGENCE, industry, and proper improvement of time, are material duties of young people. To no purpose are they endowed with they best abilities, if they want activity for exerting them.

Unavailing, in this case, will be every direction that can be given them, either for their temporal or spiritual welfare. In youth, the habits of industry are most easily acquired: in youth, the incentives to it are strongest, from desire and from duty, from hope, and from all the prospects which the beginning of life affords.

If dead to all these calls, thou shouldst already begin to languish in slothful ease and inaction, what will be able to rouse thee in the more sluggish current of advancing years? Industry is not only an instrument for improvement, but a foundation of much satis-

faction.

Nothing is more contrary to the true enjoyment of life than the relaxed and feeble state of an indolent mind. He, who is a stranger to industry, may posses, but he cannot enjoy; for it is labour only, which gives a relish to

the things of this life.

It was an useful appointment for man, Thou shalt get thy bread by the sweat of thy brow. It is the necessary condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine, whether it be a greater soe to virtue, or to health of body.

Inactive as it is in itself, its effects are fatally powerful. Though it appear a flowly-flowing stream, yet it undermines all that is stable and flourishing. It not only saps the foundation

of every active virtue, but pours upon us a deluge of evils, and, too often, shameful crimes.

It is like water which putrefies by stagnation, and then sends up hurtful vapours, and fills the air with death. Fly, therefore, from idleness, as the certain parent both of guilt and of ruin.

LESSON LIV.

OF THE ICHNEUMON.

N animal, of a very peculiar fort, is the lchneumon. It is of the weafel kind, with a longer and narrower body than a cat, fomewhat approaching to the shape and colour of a badger. Its nose is black and sharp, like that of a ferret.

Its legs are short, and each of its feet has five toes. Its tail is very long, and its teeth and tongue much like those of the cat. It is a very cleanly animal, very brisk and nimble, and of great courage. It will combat a dog, and destroy a cat, by biting its throat.

But it is quite inoffensive to mankind, and is kept tame in Egypt, running about the houses, destroying all vermin, and playing

tricks like a spaniel.

His legs being short, he is not easily seen; but he has a way of concealing himself yet more, by crawling with his belly close to the

ground. But on the least noise, (for his hearing is very quick) he starts up erect on his

hind legs.

If the noise be made by any reptile, bird, or small beast, he observes whereabouts it is, then places his nose directly in a line with it,

and begins to move towards it.

He is filent and flow, but constant in his approach, often stopping to hear or to look forward, and to know exactly where his object is; when he has got within about five feet, he stops, and having taken good aim, he springs directly from the place on his prey.

Thus he deals with birds and beafts. But to ferpents he gives chace, and to avoid their

bite, always feizes them by the neck.

Gefner tells us, that the Ichneumon is not only an enemy to serpents themselves, but to their eggs also, which he hunts after, and continually destroys, though he does not feed upon them.

How merciful is our great Creator! See this animal given to those countries, where such terrible reptiles abound! They would other-

wife most probably be uninhabitable.

LESSON LV.

THE FORCE OF CUSTOM.

T is both a true and a common faying, that " custom is a second nature." It is able, indeed, to form a man anew, and give him inclinations and capacities, altogether different from those he was born with.

Doctor Plot, in his History of Staffordshire, tells us of an idiot, who lived within the found of a clock, and always amused himself with counting the hour of the day, whenever the clock struck.

The clock being spoiled by some accident, the idiot continued to count the hour without the help of it, in the same manner as when it was entire.

Though I dare not vouch for the truth of this flory, it is very certain, that custom has a mechanical effect upon the body, at the fame time that it has a very extraordinary influence on the mind.

Custom makes every thing pleasant to us. Sir Francis Bacon observes, in his Natural Philosophy, that our taste is never better pleased, than with those things which were at first unpalatable.

He gives particular inftances of claret, coffee, and other liquors, which the palate feldom approves on the first taste; but when it has once got a relish of them, it generally retains it for life.

The mind is constituted after the same manner; and, after having habituated herself to any particular exercise or employment, not only loses her first aversion to it, but conceives a certain fondness and affection for it.

One of the greatest geniuses this age has produced, who had been trained up in all the polite studies of antiquity, assured me that upon his being obliged to fearch into feveral rolls and records, notwithstanding such an employment was at first very dry and irksonie

to him, he at last took a pleasure in it.

· I would therefore recommend to every one that admirable precept which Pythagoras is faid to have given to his disciples: "Pitch upon that course of life which is the most excellent, and custom will render it the most delightful." Men, whose circumstances will permit them to chuse their own way of life, are inexcusable, if they do not pursue that which their judgment tells them is the most laudable.

Since custom is a second nature, we must gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of blifs, we call heaven, will not be capable of affecting those minds which are not thus qua-

lified for it.

We must, in this world, get a relish for truth and virtue, if we would wish to taste that knowledge and perfection which are to

make us happy in the next.

The feeds of those joys and pleasures, which are to rife up and flourish in the foul to all eternity, must be planted during the present state of probation. In short, heaven is the natural effect of a religious life as well as the reward of it.

LESSON LVI.

OF THE TIDES.

HE most obvious, and the most generally acknowledged motion, is that of the tides. This element is observed to flow for certain hours, from fouth to north; in which flux or motion, which lasts about fix hours, the fea gradually swells; so that, entering the mouths of rivers, it drives back the river waters to their heads.

After a continual flow for fix hours, the feateems to reft for a quarter of an hour, and then begins to ebb, or retire back again, from north to fouth, for fix hours more; in which time, the waters finking, the rivers refume their natural course.

After a feeming pause for a quarter of an hour, the sea again begins to slow as before: and thus, it has alternately risen and fallen twice a day, since the sirst time it was formed. This amazing appearance did not fail to excite the curiosity, as it did the wonder, of the ancients.

After fome wild conjectures of the earliest fages, it became well known about the time of Pliny, that the tides were under the influ-

ence, in a small degree, of the fun; but in a

much greater, of the moon.

Though others have endeavoured, with tolerable fuccess, to explain this wonderful fact; yet it never was precisely described before our

famous Newton, as we know of.

Thus, as well as governing the day and the night, according to the divine appointment, these two great lights serve other grand purposes, particularly the latter luminary, in the motion of the sea.

LESSON LVII.

USE OF VEGETABLES.

HEN I consider the great number and variety of vegetables, I discover in this as in every thing else, the beneficent

views of my Creator.

What, indeed, could be proposed by covering the earth with so many different herbs, plants, and fruits, but the advantage and happiness of his creatures? They already reckon above thirty thousand species of plants, and every day there are new species and new classes found.

Their increase is infinite. For example, who would not be assonished, that a single grain of wheat should produce two thousand others, and that a single grain of poppy should

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multiply to such a degree, that in two or three years, a whole sield might be fowed with it.

Can we suppose, that God had not the advantage of his creatures in view, when he ordained this prodigious increase of plants? There can remain no doubt of the Creator's intention, if we consider the use made of vegetables from the remotest times.

Do not plants and fruit furnish us every day with the most wholesome nourishing food; Do we not mostly owe our cloaths, houses and

furniture to the vegetable world.

There is no part of plants that has not its use. The roots furnish medicines; they serve for food and suel, to make pitch, dyes, and all forts of utensils. Of wood, they make coal, buildings, fires, medicines, paper, dyes, and a vast number of instruments,

Even the bark has its utility in medicine, in tanning, &c. The ashes serve to manure and improve the ground, to bleach cloth, to make salt-petre, and they make use of potashes in many manufactures. Rosin is useful to

painters.

They make use of turpentine in medicine; hard rosin to varnish, to solder. Flowers please and delight, both by their colour and sinell. They serve as medicine, and are particularly useful in furnishing bees with wax and honey.

They fruits which ripen by degrees, ferve for our food, and are eaten either raw, baked, dried, or preferved. But vegetables are not for the use of man alone. They are of still greater use to animals, most of which have no other food.

The reason there are so many fields, and so great variety of herbs and plants, is, that all the different animals may find their proper food. Who can reckon all the blessings the vegetable world affords us?

LESSON LVIII.

AN EVENING CONTEMPLATION.

EING yeslerday, about sunset, walking in the open fields, till the night insensibly fell upon me, I at first amused myself with all the richness and variety of colours, which appeared in the western parts of the firmament: in proportion as they faded and went out, several stars and planets arose, one after another, till the whole expanse was in a glow.

The blueness of the ether was exceedingly heightened and enlivened by the season of the year, and by the rays of all those luminaries which passed through it. That space, called the milky-way, appeared in its most beautiful

white.

To complete the scene, the full moon rose at length in clouded majesty, and opened to the eye a new picture of nature, which was more finely shaded and disposed amongst softer lights,

than that which the fun had before discovered

in the day.

As I was thus furveying the moon walking in her brightness, and taking her progress amongst the constellations, the language of David was brought to my remembrance, "When I consider the heavens, the work of thy hands, the moon and the stars which thou hast ordained; what is man that thou art mindful of of him, and the son of man that thou regardest him!"

From these and such like reflections, I could not but look upon myself as a very infignificant creature, in the immensity of the works of God; and with great cause of belief and astonishment, that I was also the object of his

general and especial providence.

LESSON LIX.

AN ACCOUNT OF A REMARKABLE STORM IN ENGLAND.

NE of the most dreadful florms we have an account of, in this kingdom, was that of Hertfordshire, in the year 1697. It began by thunder and lightning, which continued for some hours; when suddenly, a black cloud came forward against the wind, and marked its passage with devastation.

The hail-flones, which it poured down, being measured, were found to be many of them

fourteen inches round, and confequently about the fize of a bowling-ball, fuch as idle men

trifle away their time with.

Wherever this ftorm came, every plant fell before it; it tore up the ground, split great oaks, and other trees without number; the fields of rye were cut down, as if levelled with a scythe; wheat, oats, and barley suffered the same damage.

The inhabitants found but a precarious shelter, even in their houses; their tiles and windows being broken by the violence of the hall-

flones.

The birds, in this general wreck, vainly tried to escape by slight; pigeons, crows, rooks, besides many of the feebler and smaller kind,

were brought down.

An unhappy young man, who had not time to take shelter, was killed; one of his eyes was struck out of his head, and his body was all over black with the bruises: another had just time to escape, but not without the most imminent danger, his body being bruised all over. But what is most extraordinary, all this fell within the compass of a mile.

LESSON LX.

THE CHANGE OF SEASONS.

IN the warmest climates as well as in the coldest, there are but two seasons of the year really different. The coldest countries have fummer for about four months; during which the heat is great, occasioned by the length of the days, and the vertical position of the fun.

Their winter lasts eight months. Spring and autumn are scarcely perceptible there; because, in a very few days, an extreme heat succeeds an extreme cold; and, on the contrary, the great heats are immediately followed by the most fevere cold.

The hottest countries have a dry and burning feafon for feven or eight months. Afterwards comes rain, which lasts four or five months; and this rainy feafon makes the difference between the fummer and winter.

It is only in temperate climates, that there are four feafons really different in the year. The fummer heats gradually decrease; so that the autumnal fruits have time to ripen by degrees, without being hurt by the cold of winter.

In the fame manner, in spring, the plants have time to shoot, and grow insensibly, without being destroyed by late frosts, or too much

hastened by early heats. In Europe, these four seasons are most perceptible: and particularly in Italy, and in the south of France.

If the melted fnow and rain remained on the ground without evaporating, the water would annually rife to the height of a foot and three quarters in most countries. This change of

feafons deserves our admiration.

It cannot be attributed to chance; for in fortuitous events there can neither be order nor conftancy. Now, in every country throughout the world, the feafons fucceed each other with the fame kind of regularity as the nights and days, and change the appearance of the earth, nearly at the usual time.

We fee it fuccessively adorned, fometimes with herbs and leaves, fometimes with flowers, and fometimes with fruit. Afterwards it is stripped of all its ornaments, till spring re-

turns.

Spring, fummer, and autumn, provide food for men and animals, in giving them abundance of fruits. And though nature appears dead in winter, that feafon is not without its bleffings; for it moistens and fertilizes the earth, and by that preparation makes it fit to produce its plants and fruits in due feafon.

As the feafons fucceed in nature, fo do they in the course of our lives; but with this difference, that those which are past never re-

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LESSON LXI.

OF THE CHIMPANZE, &c.

THE Chimpanze is an animal found in Angola, in Africa. It nearly approaches the human figure; but it is of a fierce disposition, and remarkably mischievous. In the year 1738, one of those creatures was brought to England. It was about twenty months old.

It was of the female fex, walked erect, was not hairy on all parts of the body, like those of the monkey species, and was of a strong muscular make. It would eat any coarse food, but was very fond of tea, which it drank out of a cup, with milk and sugar.

It flept in the manner of the human species, and its voice resembled ours, when we speak hastily, but without distinct or articulate

founds.

The female generally grows to about five feet high: the males larger, they are very bold, and will fight a man, though he is armed.

There is a great variety of the monkey kind. There is a remarkable fort in the West-Indies, of the fize of a fox. Its face is raised high, its eyes black and shining, and its ears small and round.

Its hairs are fo nicely disposed all over the body, that it appears perfectly smooth; and

are much longer under the chin, so that they form a kind of beard there. These are found in great numbers in the woods, and make a loud and frightful noise. But it is very common for one only to make a noise, and the rest form a mute assembly round him.

Marcgrave fays, "I have frequently feen great numbers of them meeting about noon, at which time they formed a circle, and one placing himself above the rest, began to make

a loud noise.

"When he had thus proceeded by himself for some time, the rest all remaining silent, he lifted up his hand, and they all instantly joined

in a fort of chorus.

"This intolerable yell continued, till the fame monkey, who gave the fignal for their beginning, lifted up his hand a fecond time; on this they were all filent again, and so finished the business of the affembly."

LESSON LXII.

OF WHIRLPOOLS.

THE number of currents at fea, are impossible to be recounted, nor indeed are they always known; new ones are daily produced by a variety of causes, and as quickly disappear. When a regular current is opposed by another in a narrow strait, or where the

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bottom of the fea is uneven, a whirlpool is often formed.

These were formerly considered as the formidable obstructions to navigation, and the ancient poets and historians speak of them with terror; they are described as swallowing up ships, and dashing them against the rocks at the bottom: imagination helping to paint them more dreadful.

But it is certain, that fome of these whirlpools are very dangerous, where the tides are strong and the tempests sierce. I shall mention only one, called the Maelstroom, upon the coast of Norway, which is considered as the most dreadful and devouring in the world.

This name which it has received from the natives, fignifies the navel of the fea, fince they suppose that a great share of the water of the fea, is sucked up and discharged by its

whirlpool.

A particular description of the internal parts is not to be expected, since none who have unhappily got in there, returned to give information.

The body of the waters, which form this whirlpool, are extended in a circle above thirteen miles in circumference. In the midth of this stands a rock, against which the tide, in its ebb, is dashed with inconceivable fury. At this time, it instantly swallows up every thing that comes within its power.

No skill in the mariner, nor strength in row-

ing can enfure an escape; the failor at the helm, who guides the vessel, finds her go, at first, in a current opposite to his intentions; his vessel's motion, though slow in the beginning, becomes every moment more rapid; it goes round in circles still narrower and narrower, till at last it is dashed against the rocks, and instantly disappears: nor is it seen again for six hours, till the tide slowing, it is vomited forth with the same violence with which it was drawn in.

The noise of this dreadful whirlpool, still farther contributes to increase its terror, which, with the dashing of the waters, and the dreadful valley, if it may be so called, caused by their circulation, makes one of the most terri-

ble objects in nature.

LESSON LXIII.

THE WISDOM OF EARLY PIETY.

S foon as we are capable of reflection, we must perceive, that there is a right and a wrong in human actions. We fee, that those who are born with the same worldly advantages, are not all equally happy, or equally prosperous in the course of life.

Whilst some of them, by a wise and steady conduct, attain distinction amongst the virtuous part of mankind, and pass their days with comfort and respect; others of the same rank,

by mean and vicious behaviour, forfeit the advantage of their birth, plunge themselves into much misery, and end, in becoming a disgrace to their friends and a burden on society.

Early then we may learn, that it is not on the outward condition in which we find ourfelves placed, but on the part we are to act, that our welfare or happiness, our respect amongst men, or our infamy depend.

Now, when in the beginning of life, what can be of greater moment, than to regulate our conduct with the most serious attention, before we have yet committed any shameful

and irretrievable errors?

If, instead of cultivating the mind for this valuable purpose, we deliver ourselves up, at so precarious a time, to sloth and pleasure; if we refuse to listen to any counsellor, but humour, or to attend to any pursuit, but that of amusement; if we allow ourselves to sloat loose and careless on the tide of life, ready to receive any direction which the current of fashion may happen to give us; what can we expect will follow from such a beginning?

Whilst so many around us are suffering the sad consequence of such indiscretion, for what reason shall not these consequences extend to us? Shall happiness grow up to us of its own accord, and solicit or beg our acceptance; when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labour

and care?

O then, let us remember our Creator in the days of our youth, being fully affured, that no good can be done, which does not proceed from him; yet, feeing that without we exert our minds and hearts towards him, which in fcripture is called occupying the talent, we shall not partake of his goodness; let us in the name of his son, be faithful and given up to serve him: so shall we not only ensure to ourselves, what happiness is best for us in this life, but full peace and glory in that which is to come.

LESSON LXIV.

THE SHIPWRECK.

PITZBERGEN is a far northern country, which is perpetually covered with ice and fnow, owing to the feverity of the weather.

The foil is hardly capable of producing any vegetable, and only a few animals are found in the country. The island is, a great part of the year, in perpetual darkness, and is at that

time inaccessible to ships.

Though it is hardly possible to form to the mind a more dreary country, and where human life must be supported with greater dissipation distributed with greater dissipation of the first party and three of them returned fafe to their own country.

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The northern feas, owing to the excessive cold of the climate, are frequently so full of ice, as to render it exceedingly hazardous to ships, which are thereby exposed to the danger of being crushed between two immense bodies of ice, or of being so completely surrounded, as to deprive them of every power of mov-

ing from the spot.

In this latter alarming fituation were the crew of a Russian ship. A council was immediately held, when the mate mentioned what he recollected to have heard, that a ship's crew from Mesen, some time before, had formed a resolution of passing a winter upon this island, and for that purpose had carried timber proper for building a hut at a little distance from the shore.

This information led the whole company to form the refolution of wintering there, should

the hut be fortunately remaining.

They were induced to adopt this measure, from the certainty of perishing, should they remain in the ship. They therefore deputized four of their crew to go in search of the hut, and make what further discoveries they could. These were Alexis Himkof the mate, Iwan Himkof his grand-son, Stephon Scharossof, and Feodor Weregin.

As no human creature inhabited the fhore on which they were to land, it was absolutely necessary to carry some provisions with

them for their support.

They had to make their way, for nearly two miles, over loose heaps of ice, which the water had raised, and the wind had driven against each other; and this made it equally difficult and dangerous.

From this confideration they avoided loading themselves too much with provisions, lest their weight might sink them between the pieces of

ice, where they must inevitably perish.

Having previously confidered all these matters, they provided themselves only with a musket and powder-horn, containing twelve charges of powder and ball, an ax, a small kettle, a bag with about twenty pounds of slour, a knife, a tinder-box, and tinder, a bladder silled with tobacco, and every man his wooden pipe.

Thus poorly equipped, these four failors reached the island, little thinking what they were to endure whilst they remained on it.

After exploring some small part of the country, they discovered the hut they were in search of, at the distance of about an English mile and an half from the shore. Its length was thirty-six seet, and its height and breadth eighteen.

It confifted of a finall antichamber, about twelve feet broad, having two doors, the one to exclude the outer air, and the other to form a communication with the inner room.

This contributed not a little to keep the larger room warm, when it was once heated.

They found in the larger room an earthen flove, constructed in the Russian manner.

They rejoiced exceedingly at this discovery, though they found the hut had suffered very much from the severity of the weather, it having been built a considerable time. However, they contrived to make it supportable for that night.

The next morning carly they repaired to the shore, in order to acquaint their comrades with their fuccess, and also to get from the vessel such provisions, ammunition, and other necessaries, as might in some measure enable them to struggle with the approaching winter.

But what pen can properly describe the terrible situation of their minds, when, coming to the place at which they landed, they discovered nothing but an open sea, clear of all ice; though but a day before, it had covered the ocean!

During the night, a violent florm had arifen, which had been the cause of this change of appearance in the ocean. Whether the ice, which had before surrounded the vessel, being put into motion by the violence of the winds and waves, had crushed the ship to pieces, or whether she had been carried by the current into the main ocean, it was impossible for them to determine.

However, they faw the ship no more, and as she was never afterwards heard of, it is most likely that fhe went to the bottom with every

person on board.

This dreadful event deprived these poor unhappy people of all hopes of ever again seeing their native country. They returned to the hut, and there bewailed their deplorable lot, more, perhaps, to be pitied, than those who were buried in the bosom of the deep.

LESSON LXV.

THE SAME CONTINUED.

THEIR thoughts were, in course, first directed to procure subsistence, and to repair their hut. Their twelve charges of powder and shot soon procured them as many reindeer, of which there fortunately happened to

be many on the island.

They then set about repairing their hut, and filled up all the crevices, through which the air found its way, with the most that grew there in plenty. As it was impossible to live in that climate without sire, and as no wood grew upon the island, they were much alarmed on that account.

However, in their wanderings over the beach, they met with plenty of wood, which

had been driven on shore by the waves.

This principally confifted of the wrecks of ships; but sometimes whole trees with their roots came on shore, the undoubted produce

of some more hospitable clime, which were washed from their native soil by the overslow-

ings of rivers, or fome other accident.

As foon as their powder and shot were exhausted, they began to be in dread of perishing with hunger; but good fortune, and their own ingenuity, to which necessity always gives a spur, removed these dreadful apprehensions.

In the course of their traversing the beach, they one day discovered some boards, in which were large hooks and nails in abundance.

By the affidance of these they made spears and arrows, and, from a yew tree, which had been thrown on shore by the waves, they

formed plenty of bows.

With these weapons, during the time of their continuance on the island, they killed upwards of two hundred and sifty rein-deer, besides a great number of blue and white foxes.

The flesh of these animals served them for food, and their skins were equally useful in

fupplying them with warm clothing.

The number of white bears they killed were only ten; for these animals being very strong, defended themselves with great vigour and fury, and even ventured to make their appearance frequently at the door of their hut, from whence they were driven with some disticulty and danger.

Thus these three different forts of animals were the only food of those miserable mariners,

during their long and dreary abode on this island.

The intensenses of the cold, and the want of proper conveniencies, rendered it impossible for them to cook their victuals properly, so that they were obliged to eat their provisions almost raw, and without bread or salt. There was but one stove in the hut, and that being in the Russian manner, was not proper for boiling.

However, to remedy this inconvenience as much as possible, they dried some of their provisions during the summer, in the open air, and then hung them up in the upper part of the hut, which being continually filled with smoke, they thus became thoroughly dried. This they used instead of bread, which made them relish

their half-boiled meat the better.

They procured their water in fummer from the rivulets that fell from the rocks, and in the winter from fnow and ice thawed. This was their only drink, and their fmall kettle was the only convenience they had to make use of

for this and many other purpofes.

As it was necessary to keep up a continual fire, they were particularly cautious not to let the light be extinguished; for, though they had both sicel and slints, yet they had no tinder, and it would have been a terrible thing to be without light in a climate, where darkness reigns so many months during winter.

They therefore fashioned a kind of lamp,

which they filled with rein-deer fat, and fluck into it fome twifted linen, shaped in the form of a wick.

After many trials, they at last brought their lamp to complete perfection, and kept it burning, without intermission, from the day they first made it, till they embarked for their native country.

They also found themselves in want of shoes, boots, and other necessary articles of dress, for all which they found wonderful resources in that genius, to which necessity

gives birth.

Having lived more than fix years upon this dreary and inhospitable island, a ship arrived there, which took three of them on board, and carried them back to their native coun-

try.

The fourth man had been feized with the fcurvy, and being naturally indolent, and not using proper exercise, he died, after lingering for some time, and his companions buried him in the snow.

LESSON LXVI.

OF THE LION.

THE lion feldom attacks any animal openly, except when compelled by extreme hunger; in that case no danger deters him; but as most animals endeavour to avoid him, he is obliged to have recourse to artifice, and

take his prey by furprise.

For this purpose, he couches on his belly in some thicket, where he waits till his prey approaches; and then, with one prodigious spring, he leaps upon it at the distance of fifteen or twenty seet, and generally seizes it at the first bound.

If he miss his object, he gives up the purfuit; and returning to the place of his ambush,

he again lies in wait.

The lurking place of the lion is generally chosen near a spring, or by the side of a river; where he frequently has an opportunity of catching such animals as come to quenchtheir thirst. The following instance of the lion's method of taking his prey, is related by

Sparrman, in his voyages.

A Hottentot, perceiving that he was followed by a lion, and concluding that the animal only waited the approach of night to make him his prey, began to confider of the best method of providing for his safety; which he at length effected in the following singular manner:—observing a piece of broken ground, with a precipitate descent on one side, he sat down by the edge of it; and sound, to his great joy, that the lion also made a halt, and kept at the same distance as before.

As foon as it grew dark, the Hottentot, fliding gently forward, let himself down a little below the edge of the hill, and held up his

cloak and hat upon a stick, making at the same time a gentle motion with it; the lion, in the mean while, came creeping softly towards him like a cat, and mistaking the skin cloak for the man himself, made a spring, and sell headlong down the precipice; by which means, the poor Hottentot was safely delivered from his enemy.

LESSON LXVII.

THE NATURE AND PROPERTIES OF AIR.

IR is that fluid and fubtile body which furrounds our globe, and which every living creature breathes. Although it is fo near us, that it furrounds us on all fides, and that its effects, are continually experienced we do not however know its real nature.

What we do know is, that air must be something corporeal; for we may be convinced of this, when we move our hands quick, and drive it towards our face. It is not less certain, that air is sluid; that its parts are separate, pass easily one over another, and by this means

yield to every impression.

Weight is a property common to this, as to all other bodies. Although air is a thousand times lighter than water, its weight is never-

theless very considerable.

The force with which air weighs on any furface of a foot square is two thousand pounds.

A man fix feet high, whose surface is about fourteen feet square, supports continually a mass of air of two hundred and eighty stone

weight.

This perhaps may appear incredible. But the refistance of the air which is in our bodies, prevents our feeling the weight of the outward air; for the air contained in the human body, preserves the balance with that which surrounds us on all sides.

The elasticity of the air is no less certain. It continually endeavours to extend itself into a larger space; and 'though it suffers compression, it never fails to unloose itself as soon as

the pressure is removed.

Fire and heat shew this property in the air; and by means of these, it may occupy a space of five or fix hundred thousand times greater than what it occupied before, without losing any of its elastic force by this prodigious dilatation.

These are so many wonders well worth our admiration; and in them we find the cause of a multitude of assonishing effects. It is confined rarested air, which causes a bladder or

balloon to ascend from the earth.

It is in the air that the clouds meet, which affume fo many différent forms and colours; and which, accordingly as they are condenfed or rarefied, collect the vapours, or fhed them in rain, hail, or fnow, upon the earth.

Without air, we could not make use of our

fenses, or breathe. Therefore, the air also proclaims the rich resources of God's wisdom and knowledge, as well as his goodness and mercy.

LESSON LXVIII.

OF THE RATTLE-SNAKE.

HIS is a wonderful creature, whether we confider his form, nature, or disposition. It is certain, that he is capable, by a puncture or fcratch of one of his fangs, not only to kill the largest animal in America, and that in a few minutes time, but to turn the whole body into corruption. Yet, such is the nature of this dreadful reptile, that he cannot run or creep faster than a man or child can walk, and he is never known to strike until he is first assaulted, or fears himself in danger; and even then, he always gives the earliest warning by the rattles at the extremity of the tail.

I have in the course of my travels in the southern states (where they are the largest and most numerous, and supposed to be the most venomous and vindictive) stopt unknowingly so close, as almost to touch one of them with my foot, and when I perceived him, he was drawn up in circular coils ready for a blow.

But however incredible it may appear, this generous, I may fay magnanimous creature,

lay as still and motionless as if inanimate; his head crouched in, his eyes almost shut.

I precipitately withdrew, unless when I have been so shocked with surprise and horror, as to be in a manner rivetted to the spot for a short time, not having strength to go away; when he often slowly extends himself, and quietly moves off in a direct line, unless pursued, in which case he erects his tail as far as the rattles extend, and gives the warning alarm

by intervals.

But if you purfue and overtake him with a fnew of enmity, he inftantly throws himfelf into the fpiral coil; his tail, by the rapidity of its motion, appears like a vapour, and makes a quick tremulous found, his whole body fwells through rage, continually rifing and falling as a bellows, his beautiful particuloured fkin becomes fpeckled and rough by dilatation; his head and neck are flattened, his cheeks fwollen and his lips conftricted, difcovering his mortal fangs; his eyes red as burning coals, and his brandishing forked tongue, of the colour of the hottest flame, continually menaces death and destruction, yet never strikes unless sure of his mark.

The rattle-snake, is the largest serpent yet known to exist in North-America. I have heard of their having been seen formerly, at the first settling of Georgia, seven, eight, and even ten seet in length, and six or eight inches in diameter; but there are none of that size now to be seen; yet I have seen them above fix feet in length, and above six inches in thickness, or as large as a man's leg, but their general size is four, sive, and six feet in

length.

They are supposed to have the power of fafcination in an eminent degree, so as to enthral their prey. It is generally believed, that they charm birds, rabbits, squirrels, and other animals, and by stedfastly looking at them, posfess them with infatuation: be the cause what it may, the miserable creatures undoubtedly strive by every possible means to escape, but alas! their endeavours are in vain: they at last lose the power, flutter or move slowly, but reluctantly, towards the yawning jaws of their devourer, and creep into their mouths, or lie down and suffer themselves to be taken and swallowed.

LESSON LXIX.

WORTHY OF IMITATION.

URING the retreat of the famous King Alfred, at Athelney in Somerfetshire, after the defeat of his forces by the Danes, the following circumstance happened, which, while it convinces us of the extremities to which that great man was reduced, will give us a striking proof of his pious and benevolent difposition.

A beggar came to his little castle there, and requested alms; when his queen informed him, that they had only one small loas remaining, which was insufficient for themselves, and that their friends were gone abroad in quest of food, though with little hopes of success.

The king replied, "Give the poor Christian one half of the loaf. He that could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf fusice for our necessities."

Accordingly, the poor man was relieved; and this noble act of charity foon recompensed by a providential store of fresh provisions, with

which his people returned.

Of all the fingular virtues, which united in the character of Gustavus Adolphus of Sweden, that which crowned the whole, was his exemplary piety. The following is related of him, when he was in his camp before Werben. He had been alone in the cabinet of his pavilion, some hours together, and none of his attendants, at these seasons, durst interrupt him.

At length, however, a favourite having fome important matter to tell him, came foftly to the door, and looking in, beheld the king very devoutly on his knees at prayer. Fearing to moleft him in that facred exercise, he was about to turn his head when the king spied him, and bidding him come in, said,

"Thou wonderest to see me in this posture,

fince I have fo many thousands of subjects to pray for me; but I tell thee, that no man has more need to pray for himself, than he, who being to render an account of his actions to none but God, is for that reason more closely assaulted by temptation, than all other men besides."

LESSON LXX.

REPENTANCE.

USEBIUS, in his history, informs us, that the apostle John, during his minification to the western churches, cast his eye upon a young man remarkable for the extent of his knowledge and the ingenuousness of his mind.

The aged apossle, thought that he had discovered in him an useful instrument for the propagating of Christianity; accordingly he took particular pains to convert and instruct him in the divine doctrines of his great master; and that he might be still better acquainted with the system of Christianity, at his departure, he recommended him to the care of a pious old father, who had some authority in the infant church.

The youth continued for a time in the duties of his new profession, and attended with care to the instruction of his venerable turor.

But his former affociates, when they found

themselves deserted by him, were grieved at the success of the apostle, and exerted their utmost efforts to regain so useful and entertaining a companion. They succeeded in their attempts; the father was forsaken, and his pupil plunged deep into irregularity and vice.

The apossle, after some time, returned to those parts; and "where, (said he with impatience to his aged friend) where is my favourite youth?"—"Alas! (replied the good old man with tears in his eyes) he is fallen, irrecoverably fallen: he has forsaken the society of saints, and is now a leader of a gang of robbers in the neighbouring mountains."

Upon hearing this unexpected and unpleafant account, the apostle forgot his sufferings and his years, and hastened to the place of rendezvous, where being seized by one of the band, he defired to speak with their captain.

The captain being told, that a strange pilgrim asked to be admitted, ordered him to be brought before him: but when he beheld the venerable apossle, his hopes of amusement sunk, and were changed into shame and confusion; and at his gentle reproof, the hardy leader of a band of robbers, trembled before a poor and helpless old man. He quitted once more the society of wickedness, and lived and died in the service of his Redeemer.

LESSON LXXI.

OF THE AFRICAN SAND-STORM.

F all the terrible tempels that deform the face of nature, and repress human presumption, the sandy tempels of Arabia and Africa are the most dangerous and

ftrike the imagination most strongly.

To conceive a proper idea of these, we are by no means to suppose them resembling those whirlwinds of dust, which we sometimes see scattering our air, and sprinkling their contents upon our roads and meadows. The sandftorm of Africa gives us a very different appearance.

As the fand, of which the whirlwind is composed, is exceedingly fine, its motion entirely resembles that of a sluid, and the whole plain seems to float onward like a flow

inundation.

The body of fand, thus rolling, is deep enough to bury houses and palaces in its bosom: travellers, who are crossing those extensive deserts, perceive its approach at a distance, and in general, have time to avoid it, or turn out of its way, as it generally extends but to a moderate breadth. However, when it is extremely rapid, or very extensive, as sometimes is the case, no swiftness, no art can avail.

LESSON LXXII.

THERE IS NOTHING NEW UNDER THE SUN.

It is certain, that in respect to us, there happen many new things upon earth. It is true, new slowers blow every season, and various fruits ripen. The seene of nature changes every year. Each day brings new events and new revolutions. The situation of objects changes daily, or rather they present themselves to our senses under different forms. But it is only relatively to our limited understandings and knowledge, that it can really be said, there is any thing new under the sun.

Nothing is more certain than the faying of Solomon, that "what has been will be, and what has been done will be done, and there is nothing new under the fun." The Creator, whose wisdom is infinite, has not thought proper to multiply beings unnecessarily.

There are as many of these as our wants, our pleasure, or our curiosity require. We cannot even gain a superficial knowledge of all the works of our Creator, much less are we able to exhaust them. Our fenses are not subtile enough to perceive all that he has formed.

Our understandings are too weak to conceive a just and perfect idea of all created beings. We therefore sometimes imagine there are many new things under the sun; for, as the whole creation is immense, and as we cannot take in all the parts of it at once, we fancy, that each point of view we see it in, for the first time, is new, because the Creator has in every part of the world, made a won-

derful variety and diverlity.

The world does not require a continued creation to extend to infinity.—It is enough that the Being of beings should maintain the order he has established from the beginning. He is an artist who requires but a small number of springs to vary the works he has produced; and which are, however, so varied, and in so great a number, that' though they succeed one another, and return with the greatest regularity, they appear to us ever new.

Let us be content to enjoy with gratitude the things he has created, without undertaking to found the depths of them, or attempting to

take in their vast extent.

The impossibility of our reckoning all the works of the creation, is, in some fort, the seal by which we may conclude that the world is the work of a God: and it is, at the same time, a certain proof of the weakness of our

understandings.

But have there not been discoveries made lately, which were formerly entirely unknown? Do not all the kingdoms of nature now present phenomena to us that we had no idea of formerly? The most of these discoveries we owe less to our sagacity than to our wants.

In proportion as these multiplied, new means were necessary to supply them, and Providence deigned to surnish us with those. But the means existed before we discovered them.

The minerals, plants, and animals, which we have lately learned to know, existed in the bosom of the earth, or on its surface, before the enquiries and labour of man had made them visible to us.

It is even certain, that many of the discoveries we boast the most of, were made by the ancients, or at least partly discovered. Why then do we not see new kinds of animals, plants and stones? It is because all has been

planned by infinite wifdom.

All that he does is so perfect, that it does not require to be renewed or created again; there is sufficient for our convenience and use. Nothing was made by chance, all events are linked together by him in one chain. The whole fabric of the world is preserved by the providence of its Creator.

LESSON LXXIII.

OF VOLCANOS.

INES and caverns reach but a very little way under the earth's furface, and therefore we cannot know by them the deep recesses of our globe. Without all doubt, the wonders which are still unknown, surpass

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those that have been represented, as there are depths of thousands of miles which are hidden

from our enquiry.

The only tidings we have from those unfathomable regions, are by means of volcanos, those burning mountains, that seem to discharge their materials from the lowest abysses of the earth.

Out of their mouths, which are of a prodigious fize, are thrown whole clouds of smoke and ashes, torrents of slame and sulphur, with rocks of an enormous bigness, which are thrown to many miles distance; so that the force or report of any human invention, such as their great guns, is but as a breeze agitating a feather, and the rattling of a cart-wheel in comparison.

In the deluge of fire and melted matter, which runs down the fides of the mountain, whole cities are fometimes fwallowed up and confumed. Nor is the danger of these confined to the eruption only: but the force of the internal struggling for vent, frequently produces earthquakes through the whole region

where the volcano is situated.

These volcanos are found in the four quarters of the globe. In Europe, there are three very remarkable ones: Etna in Sicily, Vesuvius in Italy, and Hecla in Iceland. Etna has been a volcano for ages immemorial. Its eruptions are very violent, and its discharge has

been known to cover the earth fixty-eight feet

deep.

In the year 1537, an eruption of this mountain produced an earthquake through the whole island for twelve days, overturned many houses, and at last formed a new opening, which overwhelmed all within five leagues round. The cinders thrown up were driven even into Italy, and its burnings were seen at Malta, at

the distance of fixty leagues.

It is very difficult to get to examine this dreadful place; but its mouth has been computed to be about two miles over, and so deep, that no bottom can be seen; on its sides, sharp spiky rocks start out between apertures or holes which emit smoke and slame: all this, accompanied with a sound that never ceases, louder than thunder, strikes the bold with horror, and the religious with veneration for him who has power to control its burnings.

LESSON LXXIV.

OF THE BROWN BEAR.

HE brown bear is found in almost every climate, and is sometimes carnivorous, but its general food is fruits, roots, and vegetables: it is a savage and solitary animal, lives in desert and unfrequented places, and chuses its den in the most gloomy and retired parts of

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the forest, or in the most dangerous and inaccessible precipices of unfrequented mountains.

It retires alone to its den about the end of autumn, (at which time it is very fat) and lives for feveral weeks, in a state of total inactivity and abstinence from food. During this time, the female brings forth her young and suckles them.

She chuses her retreat for that purpose in the most retired places, apart from the male, lest he should devour them: she makes a warm bed for her young, and attends them with unremitting care duting four months, and in all that time, scarcely allows herself any nourishment; she brings forth two, and sometimes three young at a time.

three young at a time.

In the fpring, the old bears, attended by their young, come out of their retreats, lean and almost famished by their long confinement: they then range through every quarter

in fearch of food.

They frequently climb trees, and devour the fruit in great quantities; particularly the date and plumb-trees, of which they are exceedingly fond. They afcend these trees with surprising agility, keep themselves firm on the branches with one paw, and with the other collect the fruit.

The bear is remarkably fond of honey, which he will encounter great difficulties to obtain, and feeks for with much cunning and avidity. He enjoys, in a fuperior degree, the fenfes of hearing, smelling, and touching. When tamed, he appears mild and obedient to his master, but is not to be trusted without the greatest caution.

The excessive crueltics practifed upon this poor animal, in teaching it to walk erect, and regulate its motion to the found of the flagelet, are such as make sensibility shudder. Its eyes are often put out, and an iron ring being put through the cartilage of the nose to lead it by, it is kept from food, and beaten, till it yields obedience to the will of its cruel tutors.

It is truly shocking to every feeling mind to reflect, that such cruelties should be exercised upon any part of the brute creation by our fellow men: that they should be rewarded by numbers of unthinking people, who crowd around them, to see the animal's rude attempts to imitate human actions, is not to be wondered at; but it is much to be wished, that the timely interference of the magistrates would prevent every exhibition of this kind, that we might not be reproached with tolerating practices so disgraceful to humanity.

One of these animals, presented to the Prince of Wales, a few years ago, was kept in the tower of London. By the carelesses of the servant, the door of his den was left open, and the keeper's wife happening to go across the court at the same time, the animal slew out, seized the woman and sastened upon her neck, which he bit; and, without offering any further vi-

olence, lay fucking the blood out of the wound.

Refistance was in vain, as it only ferved to irritate the brute; and she must inevitably have perished, had not her husband luckily discovered her situation, and by a sudden blow with a staff, obliged the bear to quit his hold and retire to his den; which he did with great reluctance, and not without making a fecond attempt to come at the woman, who was almost dead through fear and loss of blood.

It is fomewhat remarkable, that whenever he happened to fee her afterwards, he growled and made most violent struggles to get out to her. The prince, upon hearing of the circumstance, ordered the bear to be killed.

LESSON LXXV.

OF THE LUMINOUS PARTICLES OBSERVED ON THE SURFACE OF THE SEA.

HEN a ship is under full fail, we often see a great light in her wake, that is in the water she has run through, and, as it were, broken in her passage. Those who do not look narrowly at this light, often attribute it to the moon, the stars, or the lanthorn on the stern.

But by a little attention, this mistake is eafily rectified, since the light is greatest when the moon is under the horizon, when the stars are covered by clouds, when the candle in the lanthorn is extinguished, and when no other light appears on the surface of the sea.

This light is not always equal, fince, on fome occasions, it is hardly discernible; fometimes it is clear, and at others languid; fometimes it

is far extended, and at others not.

This light is fometimes fo great, that we may read by it, nine or ten feet above the furface of the water. As for its extent, fometimes the whole wake appears luminous for the space of thirty or forty feet; but the light decreases in proportion as it is farther from the ship.

Sometimes we may in the wake easily distinguish the luminous from the obscure parts; on which occasion the wake appears like a

beautiful river of milk.

It is not only the wake of a fhip which produces this light, fince the motion of fish affords a light sufficient to distinguish their bulk and species. Sometimes a numerous shoal of these sish, when sporting in the sea, excite a kind of artistical, but very agreeable sire. Very often a rope opposed to the motion of the waves, is sufficient to render them luminous.

If fea-water is stirred in the dark, we find an infinite number of shining particles in it. If we dip a piece of linen in it, and wring it in the dark, we see the same thing, and also perceive a number of sparks slying out of it,

when we shake it after it is half dry.

When one of the sparks is formed, it lasts a long time; and if it falls on any solid body, such as the edge of a vessel, it will continue for several hours. At Brazil the shore sometimes appears all on fire with these sparks.

The production of them depends in a great measure on the quality of the water, and, generally speaking, this light is greatest, when the sea is most foaming; for, at sea, at a distance from land, the water is not every

where equally pure.

Sometimes a piece of linen, dipped in the fea, comes out all over glutinous. It is observable, that when the wake is most shining, the water is most viscid and fat. A cloth dipped in this water gives most light when it is moved.

In some parts of the sea there are parcels of matter of different colours, sometimes red and sometimes yellow, floating on its surface. It appears like the sawings of wood, and the sailors say it is the fry or spawn of the whale; of

this however, we cannot be certain.

When water is drawn out of the fea in those parts, it is found to be very viscid. The sailors also say, that in the northern seas there are large shoals of this fry, which sometimes appear quite luminous in the night time, even when they are not agitated by the motion of any ship or fish.

To prove that the water is the more luminous in proportion to its viscidity, the

following experiment has been made. A fish was caught by some failors, which they took to be a bonite. The inside of the throat of this sish, in the night-time, appeared like a live coal; so that without any other light, a person could have read as well as by the most luminous wake.

The throat was full of a viscid matter, with which, when a bit of wood was besmeared, it forthwith became luminous; but as soon as the humour was dried, the light was extinguished. The external parts of several kinds of fish, when out of water, will emit a strong

light by night.

LESSON LXXVI.

OF CULTIVATING THE SOCIAL VIRTUES.

OUTH is the proper feason for cultivating the benevolent and humane affections. As a great part of thy happiness is to depend on the connections which thou wilt form with others, it is of high importance to acquire, betimes, the temper and the manners which will gain esteem from the good, and command respect from the world, though contrary to its practice in general.

Let then a strict sense of justice be a chief foundation for all thy social qualities. In thy most early intercourse, and even in thy youthful amusements, let no unsairness be found. Engrave on thy mind that facred rule, of "doing in all things to others, as thou wouldst wish they should do unto thee." For this end, impress thyself with a deep sense of the origi-

nal and natural equality of men.

Whatever advantages, in thy birth or estate, thou possesses, never display them with vain glory. Leave such subordinations to regulate, if necessary, the intercourse of thy more advanced years: at present it becomes thee to act amongst thy companions, as man with man.

Remember how unknown to thee are the changes of this world; and how often they, on whom ignorant and contemptuous young men once looked down with fcorn, have rifen to be their fuperiors in virtue and true greatness, in

future years.

Compassion is an emotion, of which thou shouldest never be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and self-indulgence contract thy affections, and wrap thee up in selfish enjoyments. Accustom thyself to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan.

Dare not sport with pain and anxiety, in any of thy amusements, nor treat even the meanest insect with wanton cruelty; because that just and holy Being who gave us life, takes notice of all our actions, yea, knoweth our thoughts before they are formed; of whom it is written, "Vengeance is mine, I will repay, it faith the Lord."

LESSON LXXVII.

OF THE RESTLESS MOTION OF THE SEA, AND ITS EFFECTS ON THE LAND.

In places where the force of the sea is not violent, or its tides rapid, the shores are generally seen to descend with a gradual declivity or slope. Over these, the waters of the tide steal by almost imperceptible degrees, covering them for a large extent, and leaving them bare on its recess.

Upon these shores the sea seldom beats with any great violence, as a large wave has not depth sufficient to float it onwards; so that here only are to be seen, gentle surges making calmly towards land, and lessening as they ap-

proach.

In others, where the fea is deep and forms firong currents, we fee the land wore away until it is at last formed into associating bulwarks, so as to stop the further encroachments of the assailing ocean. There are others, which either have been raised by art, to oppose the fea's approaches, or from the ocean gaining ground, are threatened with imminent destruction.

The fea's being thus feen to take away land in fome places, and also to give it in others, is without question, an extraordi-

nary confideration in natural history,

In some places, it is seen to obtain the superiority, by slow and certain approaches; or to burst in at once, and overwhelm all things in undistinguished destruction: in other places, it departs from its shores, and where its waters have been known to rage, it leaves the land dry, which becomes covered with the most beautiful verdure.

The foregoing is eafily confirmed by ancient and modern histories of the principal parts of the world, our own not excepted. In Yorkshire, on the eastern coast, several places, that were formerly inhabited, are now under water; and at the mouth of the Humber, some hundreds of acres have been left dry, and the

land cultivated.

LESSON LXXVIII.

ON THE USE OF CARRIAGES.

WITH respect to exercise, the various machines that have been invented for every fort of work, render bodily strength of less importance than formerly: this change is useful, so far as it is favourable to the operation of the mind, without hurting bodily health.

The travelling on horseback, though a less vigorous exertion of strength than walking, is not luxury, but an healthful exercise. This cannot be said of wheel carriages. A spring-poach, rolling along a smooth road, gives no exercise, or so little, as to be preventive of no disease. It tends to disable the body, as well as the mind.

The increase of wheel-carriages, within a century, is a remarkable proof of the growth of luxurious indolence. During the reign of James I. the English judges rode to Westminster on horseback, and probably did so for ma-

ny years after his death.

Charles I. iffued a proclamation, prohibiting hackney-coaches to be used in London, except by those who travel, at least, three miles out of town. At the restoration, Charles II. made his public entry into London on horseback, between his two brothers, the Dukes of York and Gloucester.

We are told by Rushworth, that in London, not above an hundred years ago, there were but twenty hackney-coaches, which did not stand in the streets, but were kept at home, till called for. He adds, that the king and council published a proclamation against them, because they raised the price of provender upon the king and higher class of people.

At prefent, one thousand of those coaches ply in the streets of London. The first coach with glasses, in France, was brought from Brussels to Paris, in the year 1660, by the Prince of Conde. Sedan chairs were not known in England before the year 1634.

It remains now to remark, that cookery and coaches, as well as every other luxury, tend to destroy virtue and health; the one, by gratifying the appetites to excess, takes away every relish for virtuous improvement; the other, serving our indolence, leaves no necessity for bodily exercise: and, so in partaking of both, a man's health is ruined.

LESSON LXXIX.

OF THE SENSE OF PROPERTY.

IN the earliest ages of the world, perhaps, every man separately hunted for himself and his family. But as that way of life in itself is subject to many inconveniencies, it was thought proper to carry it on in common. We find, accordingly the practice of hunting and fishing in common even amongst the wildest fort of people.

In small tribes, where the spirit of freedom is lively, or in a country thinly peopled, in proportion to its fertility, the living in common is agreeable. But in a large state, where selfishness prevails, or in any state wherein is much people, and which will, of course, require extraordinary culture, the best method

is to permit every man to shift for himself and

his family.

Men wish to labour for themselves; and they labour more ardently for themselves than for the public. The sense of property is not confined to mankind. The beavers perceive the timber they store up to be their proper ty; and the bees feem to have the fame perception, with respect to their winter's stock of honey. Sheep know when they are in a trespass, and run to their own pasture on the first fight of a man; monkeys do the same, when feen robbing an orchard.

Sheep and horned cattle have a fense of property, with respect to their resting place in a fold or inclosure, which every one guards against the trespass of another. I think he must be wrong, who denies that perception to

rooks.

Thieves there are amongst them, as amongst men. But if one rook take a stick from another's nest, a council is held, much chattering enfues, and it ends with destroying the nest of

the criminal or offender.

To man alone are furnished none but rude materials. To convert these into food and cloathing requires industry; and if he had not a sense that the product of his labour belongs to himfelf, his industry would be faint. In general, it is pleafant to observe, that the fense of property is always given where it is useful

LESSON LXXX.

THE HEINOUS NATURE OF AVARICE.

HAT thirst of the unrenewed heart after more than is necessary, even of lawful things, is properly called covetousness; and truly it is a reproach to any man, and especially to a religious person, that he knows not when he has enough; when to leave off; when to be satisfied.

That, notwithflanding one plentiful feason of gain after another, he is so far from making this the cause of withdrawing from the traffics of the world, that he makes it a reason for launching further into it; as if the

more he hath, the more he may.

He therefore reneweth his appetite, like an unfatisfied glutton, and bestirs himself more than ever, that he may have his share in the scramble, while anything is to be had: this is as if cumber, not retirement, and gain, not contentment, were the duty and comfort of a Christian.

O that this thing were better confidered! for not being so observable, nor falling under the eye of human law, as other, not greater, vices do, there is more danger, for want of that check. It is plain that most people strive not for a competency alone, but wealth. Somethere are who love it strongly, and spend it

freely, or rather prodigally, when they have

gotten it.

Though this is finful, yet it is more excusable, if not used in the carrying on of horrid crimes, than to love money for money's sake; for this is one of the basest passions the mind of man can be captivated with.

See then, O ye, of the rifing generation, and nip this poisonous fruit in the bud, lest ye be of the number of those who cumber the

ground.

LESSON LXXXI.

OF THE STRANGE EFFECT OF SOME VAPOURS.

part of the earth to the furface, are formetimes entirely confined there: the grotto Del Cane, near Naples, is an inflance of this; the evil effects of which have made that cavern fo famous and fo feared.

This grotto is fituated near a large lake of clear and wholefome water. Nothing can exceed the beauty of the landscape which this lake affords; being furrounded with hills, covered with forests of a lively verdure, and the whole bearing a most striking appearance.

However, this region, beautiful asit appears, is almost entirely uninhabited; the few peafants, whom necessity compels to reside

there, look very ghafily, from the poisonous exhalations which arise from the earth.

The grotto lies on the fide of a hill, near which a peafant lives, who keeps a number of dogs for the purpose of shewing an experiment to the curious traveller. These poor animals always seem perfectly sensible of the approach of a stranger, and endeavour to get out of the way. But they are taken and brought to the grotto, the powerful influence of which they have so often experienced.

Upon entering this place, which is a little cave, or rather hole, dug into the hill, about eight feet high and twelve feet long, the observer can fee no visible marks of its pessilential vapour; except that about the height of a foot from the bottom, the wall feems to be tinged with a colour of a bluish cast, resembling that

which is given by flagnant waters.

When the dog, (this poor martyr to human curiofity) is held above the mark, he does not feem to feel the smallest inconvenience; but when his head is thrust down lower, he struggles to get free for a little while; but in the space of four or sive minutes he seems to lose all sensation, and is taken out seemingly without life. Being plunged into the neighbouring lake, he quickly recovers, and is permitted to run home seemingly without the least injury.

LESSON LXXXII.

THE GREENLAND DOG.

THE favage aspect and disposition of this dog seem to bear some assinity to the ri-

gours of the climate he inhabits.

Most of the Greenland dogs are white; but fome are spotted, and some black. They may be said rather to how than to bark. The Greenlanders sometimes eat their slesh; they make garments of their skins, and use them for drawing sledges. Five of these dogs, which had escaped with their harness, were sound in Greenland, and brought to England a few years ago, by one of the ships employed in the sistery.

The dogs of Kamtschatka are strong, nimble, and active, and are very useful in drawing sledges, the only method of travelling in that dreary country during the winter. They travel with great expedition; Captain Kingrelates, that, during his stay there, a courier, with dispatches, drawn by them, performed a journey of two hundred and seventy miles in

less than four days.

The fledges are usually drawn by five dogs, four of them yoked two and two abreast; the foremost acts as leader. The reins being fastened to a collar round the leading dog's neck, are of little use in directing the pack, the dri-

ver depending chiefly on their obedience to his voice, with which he animates them to proceed.

Great care and attention are consequently used in training up those for leaders, which are more valuable, according to their steadiness and docility the sum of forty roubles, or ten pounds, being no unusual price for one of them.

The rider has a crooked flick, answering the purpose both of whip and reins: with which, by striking on the snow, he regulates the speed of the dogs, or stops them at his pleasure. When they are inattentive to their duty, he often chassises them by throwing it at them.

He discovers great dexterity in regaining his stick, which is the greatest dissipative attending his situation, for if he should happen to lose it, the dogs immediately perceive the circumstance, and seldom fail to set off at full speed, and continue to run till their strength is exhausted, or till the carriage is overturned, and dashed to pieces, or hurried down a precipice.

In the winter of 1784, a dog of this kind was left by a finuggling veffel, near Boomer, on the coast of Northumberland. Finding himself deserted, he began to worry sheep; and did so much damage, that he became the terror of the country within a circuit of above

twenty miles.

We are affured, that when he caught a sheep, he bit a hole in its right side, and after eating the tallow about the kidneys, lest it: feveral of them, thus lacerated, were found alive by the shepherds, and being taken proper care of, some of them recovered, and afterwards had lambs.

From his delicacy in this respect, the destruction he made may in some measure be conceived: as it may be supposed, that the sat of one sheep in a day would hardly satisfy his hunger.—The farmers were so much alarmed by his depredations, that various means were

used for his destruction.

They frequently purfued him with hounds, greyhounds, &c. but when the dogs came up with him, he laid down on his back, as if fupplicating for mercy; and in that position they never hurt him; he therefore laid quietly, taking his rest till the hunters approached, when he made off without being followed by the hounds, till they were again excited to the pursuit, which always terminated unsuccessfully.

And it is worthy of notice, that he was one day purfued from Howick to upwards of thirty miles diffance; but returned thither, and killed sheep the same evening.—His constant residence, during the day, was upon a rock on the Heugh-hill, near Howick, where he had a view of four roads that approached it: and

in the spring of 1785, after many fruitless attempts, he was at last shot there.

LESSON LXXXIII.

OF WATER-SPOUTS

THESE spouts are very common in hot climates, and but seldom in England. They extend from indeterminate heights in the air, down into the sea. Tournesort's account of the last of three, seen by him in the Mediterranean Sea, is thus described: "In the beginning, they were all about the thickness of one's singer, except at the top, where they were broader.

Shortly after two of them disappeared; the third one increased considerably, and its canal, which was at first so small, soon became as thick as a man's arm, then as his leg, and

at last, thicker than his whole body.

We faw diffinctly through this clear body, the water, which rose up with a winding motion, and it sometimes diminished a little of its thickness, and again increased to the same; sometimes widening at top, and sometimes at bottom; much resembling a gut filled with water, pressed with the singers, to make the sluid rise or fall; and I am almost convinced, that this alteration in the spout was caused by the wind, which pressed the cloud and forced it to give up its contents.

After some time its bulk was so decreased, as to be no thicker than a man's arm again; and thus swelling and diminishing, it at last became very small. In the end, I observed the sea, which was raised about it, to resume its level by degrees, and that end of the spout, which touched it, to become fo fmall, as if it had been tied round with a cord; and this continued till the light, striking through the cloud, took away the view.

I still, however, continued to look, expecting that its parts would join again, as I hadbefore feen in one of the others, in which the fpout was more than once broken, and yet again came together; but I was disappointed,

for the fpout appeared no more."

These spouts are extremely dangerous to ships at sea, when they happen too near them; for if a veffel were to strike one of them, it would instantly break, and either greatly damage or fink it to the bottom.

LESSON LXXXIV.

OF CAVES AND GROTTOS.

IN furveying the fubterranean wonders of the globe, besides those siffures or cracks, which descend perpendicularly, we frequently find others that descend but a little way, and then fpread themselves to a great extent below the furface. Many of these caverns, it

must be confessed, may be the production of human art and industry; retreats made to protect the oppressed, or shelter the spoiler.

The famous labyrinth of Candia, for inflance, is supposed to be entirely the work of art. Tournefort, who saw it in his travels, assures us, that it bears the impression of human industry, and that great pains have been bestowed upon its formation.

The stone-quarry of Maestricht is evidently made by labour: carts enter in at its mouth and load within, then return and discharge their freight into boats, which lie on the brink

of the river Maese.

This quarry is so large, that forty thousand people may take shelter in it; and it in general serves for this purpose, when armies march that way; becoming then an impregnable retreat to the people who live thereabout.

This cavern is very beautiful when lighted; for there are thousands of square pillars, in large level walks, about twenty feet high, and all wrought with much neatness and re-

gularity.

In this vast grotto, there is very little rubbish, which shows both the goodness of the stone, and the carefulness of the workmen. To add to its beauty, there are, in various parts of it, little pools of water, for the convenience of men and cattle.

It is remarkable also, that no droppings are feen to fall from the roof, nor are the walks at all wet under foot, except in cases of great rains, where the water gets in by the air-shafts. The salt-mines in Poland are still more spacious. There are, in various parts of the world such places, that have been made for different uses.

Let it suffice to observe, that those caverns, whose size is far beyond the power of man to effect, are the pure operations of nature, and are more in number than the others in general, in every country; of which only I should have treated, but that time has made some, which were formed by art, to counterfeit them, and I found it necessary to make the distinction.

LESSON LXXXV.

THE POLAR, OR GREAT WHITE BEAR.

I inhabits only the coldest parts of the globe, and has been found about latitude eighty, as far as navigators have penetrated northwards. These inhospitable regions seem adapted to its sullen nature.

It has been feldom feen farther fouth than Newfoundland; but abounds chiefly on the shores of Hudson's Bay, Greenland, and Spitzbergen, on one side; and those of Nova-Zem-

bla, on the other.

It has been fometimes found in the intermediate countries of Norway and Iceland; but fuch as have appeared in those parts, have always been driven thither upon floating cakes of ice, so that those countries are only acquaint-

ed with them by accident.

During fummer, they take up their refidence on large islands of ice, and frequently pass from one to another. They swim well, and can go to the distance of six or seven leagues: they likewise dive, but do not continue long under water.

When the pieces of ice are detached by firong winds or currents, the bears allow themfelves to be carried along with them; and as they cannot regain the land, or abandon the ice on which they are embarked, they often

perish in the open sea.

Those which arrive with the ice, on the coasts of Iceland or Norway, are almost famished with hunger, from the length of their voy-

age, and are extremely voracious.

A few years fince, the crew of a boat belonging to a ship in the whale sishery, shot at a bear at a short distance and wounded it; the animal immediately set up the most dreadful yells, and ran along the ice towards the boat.

Before he reached it, a fecond shot was fired and hit him. This served to increase his sury: he presently swam to the boat, and in attempting to get on board, reached his fore foot upon the gunnel, but one of the crew having a hatchet, cut it off.

The animal, however, still continued to

fwim after them, till they arrived at the ship, and several shots were fired at him, which also took effect: but on reaching the ship, he immediately ascended the deck, and the crew having sled into the shrouds, it was pursuing them thicker, when a shot from one of them laid him dead upon the deck.

Its flesh is white, and is said to taste like mutton; the fat is melted for train oil, that of the feet for medicine. Their fondness for their offspring is so great, that they will die rather than desert them. Wounds serve only to make their attachment more violent; they embrace their cubs to the last, and bemoan them with the most piteous cries.

They feed on fish, seals, and the carcases of whales. Allured by the scent of the seal's slesh, they often break into the huts of the Green.

landers.

LESSON LXXXVI.

OF HUMILITY IN OUR ATTAINMENTS.

VERY person of good capacity, naturally desires increase in knowledge; but what doth knowledge prosit without the sear of the Lord? Better is the humble peasant, that serveth God, than the proud philosopher, who, destitute of the knowledge of himself, can describe the course of the planets.

He that truly knows himself, becomes vile

in his own eyes, and has no delight in the praise of man. If I knew all that the world contains, and had not charity, what would it avail me in the fight of God, who will judge me according to my deeds? Rest from an inordinate desire of knowledge, for it is subject to much perplexity and delusion.

Learned men are fond of the notice of the world, and defire to be accounted wife: but there are many things, the knowledge of which has no tendency to promote the divine life; and it is, furely, a proof of folly, to devote ourselves wholly to that, with which our su-

preme good has no connection.

The heart is not be fatisfied with a multitude of words, but a holy life is a continual feast, and a pure confcience, the foundation of a firm and immoveable confidence in the Almighty. The more thou knowest, and the better thou understandest, the more severe will be thy condemnation, unless thy life be proportionably more holy and useful.

Be not therefore exalted for uncommon skill in any art or science, but let thy knowledge, if superior, make thee the more fearful

and more watchful over thyfelf.

If thou wouldst learn and know that which is truly useful, love to be unknown as to thy abilities, and to be held in no estimation; for the highest and most profitable learning is, the knowledge and contempt of ourselves, and to have no opinion of our own merit; and al-

ways to think well and highly of the good in others, is an evidence of true wisdom and perfection. Therefore, though all men are frail, thou shouldst count none more so than thyfelf.

LESSON LXXXVII.

THE ADVANTAGE OF CONFESSING, A FAULT.

RESPECTABLE widow had feveral children; fhe loved them tenderly, was very indulgent to them, and took the utmost pains on all occasions to convince them of the necessity and advantage of acting according to the rules she had given them for their behaviour.

Above all other things she had taught them the strictest love of truth, and abhorrence of falsehood, and was so careful to give them a good example in this respect as well as in others, that, although she passed the principal part of her time amongst them, they never observed her to deviate from truth in the smallest degree.

They loved their mother entirely, and relied with full confidence on every thing she said. If she promised them a favour, they did not tease her to enjoy it, as many children do, for they were assured, that she would never forget to perform what she had promised. In like manner, if they did wrong, or were resused

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any thing they asked for, they knew it was in vain to endeavour to persuade her to alter a re-

folution she had once made.

This firm conduct had feveral advantages; it fazed a great deal of trouble, prevented many altercations, and had an excellent effect on the minds of the children. They were, by this means, not only used to speak the truth without faltering, but felt great uneasiness, if they were ever tempted to swerve from it.

I cannot help relating a remarkable instance which once happened in this family. Little Arthur, a boy about fix years old, was one of these happy children, and, in general, as good as any amongst them; but the best are liable

fometimes to be off their guard.

One afternoon, as they were at play, Arthur was observed to be out of spirits, which was the more extraordinary, as he was a very lively child: many enquiries were presently made, whether he was ill; he replied, that he was very well; but, still it was easy to see that he did not enjoy himself as usual; he spoke little, appeared not to hear what was said to him, and many a sigh privately escaped him: the penetrating eye of his affectionate mother, who delighted in seeing her children happy, observed his unusual dejection, and was certain there was some hidden cause for it, but thought it better to take but little notice of it at present.

The time came for the children to retire to reft, they took leave, and went to bed with-

out any discovery being made. About an hour after they had left the parlour, the maid came down to tell her mistress, that she was uneasy about Arthur, for that he had been very restless, ever since he had been in bed, that she could hear him sob under the clothes, and that he had desired to request his dear mother to come to him, as he could not go to sleep till he had told her something that had made him

very unhappy.

Alarmed at this intelligence, she hastened to his bed-side, when the noble-minded little fellow, putting both arms round her neck, burst into tears, and said, Dear mother, forgive me, I have been exceedingly naughty to day; I have told a salfehood, and have concealed it from thee; I was at play with my cousins at marbles, and got the game through a mistake, which they did not observe; I was so pleased at being conqueror, I had not courage to shew them their error.

I have been very wretched ever fince, and am afraid to go to fleep, left that Heavenly Father, thou fo often tells me of, should be angry with me; thou fayest that he knows every thing, and watches every action children do: how shall I prevail with him to forgive me?

My child, replied his mother, he is ever ready to forgive those who are sincerely forry for their faults, and take a resolution to amend. It is, indeed, impossible to conceal our most private thoughts from his knowledge; but he

is equally disposed to observe a desire in our minds to return to our duty, as he is to mark

our departure from it.

I have frequently told thee, that he is ever ready to listen to the prayers of children, and to teach them, by the influence of his Spirit on their minds, what they should do; pray to him for forgiveness for this fault, and remember never to commit the like again, less thou offend him more by a repetition of it; than by the sirst offence.

Arthur reflected feriously on the advice his mother had given him, and having addressed himself with great simplicity and in the best manner he was able to that gracious Being, who is ever willing to receive the petitions of the sincere; he fell into a composed sleep, and arose the next morning, happy and cheerful, with a mind undisturbed by painful reslections

on past misconduct.

LESSON LXXXVIII.

USEFUL AMUSEMENT.

S I was lately, fpending an evening at a friend's house in the country, who has a numerous family, I was much pleased at seeing a group of little girls sitting round a large table, busily employed in needle-work; by the cheerfulness of their countenances and assiduity in their occupation, I guessed they were

performing fome voluntary task, and enquired whether they were making their dolls new fuits after the present fashion, or whether the baby-house was to be furnished anew according

to the change of feafon.

They smiled at my inquiry, and the eldest of the company replied, that their engagement was of quite a different nature, they were making cloaths for the poor; that they had long been accustomed, when they had performed their lessons for the day in a manner that met with the approbation of their governess, to be indulged with coarse cloth suitable for the purpose, that she instructed them how to cut it out, and they made up different things according to their choice.

Sometimes they made a complete dress for an infant; one selected the cap for her share, another a little shirt, a third a printed cotton gown, and a fourth a slannel waistcoat; when the whole suit was sinished, it was granted as a peculiar reward to any one of them, who had distinguished herself by a virtuous action, to visit the neighbouring cottages, and find some poor helpless babe, who stood in need of such a gift.

This peculiar method of encouraging them, when they acted properly, met with my decided approbation, as it ferved many beneficial purposes, it habituated them to spend even their hours of amusement in an useful manner, and acquainted them with the wants of their fellow-creatures in an inferior line of life, of which

too many young perfons are nearly ignorant, besides the advantage of learning how to cut

out and make every article of dress.

It appears to me that this hint may be improved upon; if new cloth be thought too expensive in some families, old may be spared for the purpose; nay, small slopings of printed linen joined together in patch-work might exercife the ingenuity of little girls, and would not look ugly in a poor child's gown or cradle quilt; benevolence, and a kind disposition, foon show themselves in the minds of children; let them as early as possible be used to spare a little of their pocket money to alleviate the distresses of children of their own age.

But to return to my friend's family. The picture of domestic harmony and fisterly affection, which their general conduct displayed, delighted me much during my ftay with them; the found of discord and quarrelling was unheard, each feemed defirous to contribute hershare to the peace of the whole, by the gentleness and affection of her behaviour. It will give me sincere pleasure, if this example be followed by any little girl who reads it, and especially if it accidentally falls into the hands of one, who has unhappily been guilty of a reverse of conduct, and she should be by this

means reclaimed.

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